

am. 1812.

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William Cowan



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wicked not to come to the Sacram. 119.

A Booke

OF THE FORME

of common prayers, admi-
nistration of the Sacraments, &c.

agreeable to Gods Worde, and
the vse of the reformed
Churches.

To this fourth editiō is added the
maner of ordination and admission of
a Pastor to his charge, according
to the maner of the refor-
med Churches.

(*)

Book

*The contents of this booke, are contey-
ned in the page following.*



MIDDELBVRGH,
Imprinted by *Richard Schilders*, Prin-
ter to the States of Zeeland.

1602.

Cum Privilegio,

*1704
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102*

The contents of this

Booke.

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2. *Of publike exercise in the Assem-
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4. *mon, with a confession of our sinnes.
5. *Then the preaching of the worde.
6. *Lastlie, diuers formes of generall
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A CONFESSION of the faith of the Churches of Englande.



I beleue ^a & confesse, ^b my Lorde God, eternall, infinite, vnmeasurable, incomprehensible, inuisible, ^c and almightie, most mercifull, most iust, and only wise: one substance and ^d three persons, the Father, the Sonne, and the holie ghost.

*I beleue
in GOD
the Fa-
ther Al-
mightie,
maker of
heauen
& earth*

I beleue also, that the Father, by his almightie ^e power and wisdom, hath not onlie of ^f nothing created heauen, earth, & all things therein contained, & man after his own ^g image, that he might in him bee ^h glorified: but also by his ⁱ fatherlie prouidence gouerneth, maintaineth, and preferueth the same, according to the ^k purpose of his will.

^a Rom. 10. 9. 10.
^b Gen. 17. 1. 2.
Psalm. 63
139.

^c Gen. 1
Ephe. 4. 6.

^d Gen. 2. 3.
¹ Iohn. 1. 7.
Mat. 3. 17.

^e Hebr. 1. 3. inter
Prouer. 8. 13. to 16.

^f Genes. 1. 21.
Iere. 32. 17.
Psalm. 33. 6. 7.

^g Gene. 1. 21.
Ephe. 4. 4. 5.

^h 1. Cor. 6. 20.
Iohn. 17. 14. 5.

ⁱ Matthe. 29. 30.
Luke. 17

^k Ephe. 1. 5. 11.

2. THE CONFESSION.

2 Matt. 1. 21. **I** Beleeue also and confesse **I E S V S** *And in*
Actes 4. 12. **C**hrist the onely Sauour & **M**essi- *I E S V S*
1 Tim. 1. 15. **a**s: who being equall with **b** God, made *Christ his*
b Iohn 1. 14. **h**im selfe of no reputation, but tooke *only Sonne*
Phil. 2. 5-6 **h**im selfe of no reputation, but tooke *our Lord.*
2 Tim. 3. 15. **h**im the shape of a seruant, and be-
2 Iohn 5. 7. **c**ame **c** man in all things like vnto vs,
Rom. 9. 5. **s**inne excepted, to **d** assure vs of mercie
c Heb. 2. 9. **s**inne excepted, to **d** assure vs of mercie
to. 14. 16 **Phil.** 2. 7-8. and forgiuenes. For whē through our
2 Pet. 2. **f**ather **c** Adams transgression, we were
d Rom. 8. **b**ecome children of perdition, there
2 Iohn 2. **w**as no meanes to bring vs from that
e Gen. 3. 6-7 **y**oke of sinne and damnation, **f** but
Rom. 5. 12-18. **o**nly Iesus Christ our Lorde: who gi-
Ephē. 2. 1-2. **u**ing vs that by **g** grace, which was his
Galat. 3. 10. **b**y nature, made vs, through faith the
f Actes 4. 13. **h** children of God. For when the **i** ful- *Whiche*
2 Petr. 2. 24. **l**lines of time was come, he was concei- *was con-*
Isa. 2. 8. **u**ed by the power of the **k** holy Ghost, *ceyued by*
Rom. 9. **b**orne of the Virgine Marie (accor- *the holie*
g Iohn. 1. 12. **d**ing to the fleshe) and **l** preached in *Ghoste,*
Heb. 1. **e**arth the Gospell of saluation, till at *borne of*
Rom. 1. **l**ength, by the enuie of the **m** Priestes, *the Vir-*
h Galat. 3. 26. **h**e was guiltles cōdemned vnder Pon- *gine Ma-*
Iohn 1. 12. **t**ius Pilate, then President of Iurie, & *rie.*
i Galat. 4. 4. **h**e was guiltles cōdemned vnder Pon- *Suffe-*
Actes 2. **t**ius Pilate, then President of Iurie, & *red vnder*
k Isa. 7. 14. **h**e was guiltles cōdemned vnder Pon- *Pontius*
Luke. 1. 31. **h**e was guiltles cōdemned vnder Pon- *Pilate,*
1 Act. 10. 36. **h**e was guiltles cōdemned vnder Pon- *was cru-*
m Iohn. 7. 1. **h**e was guiltles cōdemned vnder Pon- *cified.*
Matt. 1. 2. **h**e was guiltles cōdemned vnder Pon- *sh*
h Gal. 3. 13. **h**e was guiltles cōdemned vnder Pon- *he*
h Gal. 3. 13. **h**e was guiltles cōdemned vnder Pon- *ga*
h Gal. 3. 13. **h**e was guiltles cōdemned vnder Pon- *de.*

And

OF THE FAITH. 3

And forasmuch as he, being onely God, could not feele death, neither beeing onely man, could ouercome death, being both God and man, hee suffred in his humanitie, most cruell death, feeling in him self the anger & seuerer iudgment of God, euen the extreeme ^a torments of hell, and therefore cried with a loude voice, ^b My God, my God, why hast thou forsaken me! And so died, and was buried, remaining vnder the power of death three dayes.

Dead & buried.

He descended into Hell.

^a Actes. 2. 23. 24.

^b Petr. 2. 24.

Isa. 53. 4. 5. 8.

^b Mat. 27. 46.

Thus of his ^c free mercie without compulsion, he offered vp him self as the onely sacrifice to purge the sinnes of all the worlde: so that all other sacrifices for sinne are blasphemous & derogate fro the sufficiencie thereof. The which death, albeit it did sufficientlie ^d recōcile vs to God, yet the scriptures commonlie doe attribute our regeneration to his ^e resurrection. For as by ^f rising againe fro the graue the third day, he ^g conquered death, euen so, the victorie of our faith standeth in his resurrection: and therefore without the one, we can not fele the benefite of the other. For as by death ^h sin was taken away, so he rose againe for our righteousness.

^c Isa. 53. 4. 5.

Heb. 9. 14.

Galat. 1. 4.

Rom. 4. 5.

^d Colo. 2. 12. 13. 14.

^e Rom. 1. 6.

^f Pet. 1.

^f Matt. 28. 6. 7. 9.

Actes 10. 40.

^g Cor. 1. 5.

^g Ose. 13. 14.

^h Cor. 1. 5. 54. 57.

^h Cor. 1. 5.

^h Rom. 4. 25.

The third day he rose againe fro death.

A 3

And

4 THE CONFESSION

And because he would ^aaccomplish
 all things, & take possession for vs in *He ascen-*
 his kingdom, he ^bascended into hea- *ded into*
 den, to enlarge his kingdome by the *heaven.*
 abundant giftes and power of his
 spirit; by whom we are most assured
 of his continuall ^dintercession to
 God the Father for vs. And although
 he be in ^eheauen, as touching his cor- *And sit-*
 poral presence, where the Father hath *teth at*
 now set him at his ^fright hand, com- *the right*
 mitting vnto him the administration *hande of*
 of all ^gthings, as well in heauē aboue, *God the*
 as in the earth beneath, yet is he ^hpre- *Father*
 sent with vs his members, euen to the *almigh-*
 end of the world, in preseruing & go- *tie,*
 uerning vs with his effectuall power
 and grace, who (when all things are
 fulfilled, which God hath spoken by *From*
 the mouth of all his Prophetes since *thence*
 the worlde began) will come in the *shall hee*
 same visible forme, in the which hee *come to*
 ascended, with an vnspcakable ⁱMa- *iudge the*
 jestie, power, & companie, to separate *quicke*
 the Lambes from the goates, the elect *the dead.*
 from the reprobate: So that ^mnone,
 whether he be aliue then, or dead be-
 fore, shall escape his iudgement.
 Moreover, I beleene and confesse *I beleene*
 the holie Ghost, ⁿGod equall *in the ho-*
 with *lie ghost.*

OF THE FAITH

With the Father, and the Sonne, who regenerateth & sanctifieth vs, ruleth and guideth vs into all trueth, persua-
ding most assuredlie in our ^a con-
sciences, that we bee the children of
God, brethren to I E S U S Christ, and
fellow-heires with him of life euer-
lasting. Notwithstanding it is not suf-
ficient to beleue that God is omni-
potent, & mercifull: that Christ hath
made satisfaction: or that the holie
Ghost hath his power and effect, ex-
cept we doe (*) applie the same bene-
fites to our selues whiche are Gods
elect by the Spirit.

^a Rom. 8.14-17

Abac. 8.

Rom. 1.

1 Iohn. 3.

^b Iohn. 17.

The holy
catholike
Church.
The com-
munion of
Saintes.

I Beleeue therefore and confesse one
holie vniuersall ^c Church, which,
is ^d the bodie of Iesus Christ the ^e on-
lie head thereof, ^f consenteth in faith,
hope, and charitie, vsing the giftes of
God, ^g whether they be temporall, or
spirituall, to the profite and furthe-
rance of the same. Which Church is
not ^h scene to mans eye, but onelie
knowne to God, who hath ordained
some as ⁱ vessels of wrath to damna-
tion, to the praise of his iustice: & hath
chosen others, ^k as vessels of honour
to be saued, to the praise of the glorie
of his grace: the which also in due

^c Matt. 26

Iohn. 10.

Ephe. 5.23-27-32

Rom. 8.

Cantic. 2

^d Ephe. 1.23

Coloss. 1.18

1 Cor. 12.12

^e Ephe. 4.15

^f Ephe. 4.5

Philip. 3.

Colos. 2.

^g Actes. 2

Roma. 12

1 Cor. 12.

^h Ro. 11.34-35

1 Rom. 9.21-22

^k Ephe. 1.4-6

^a Rom. 8. time he calleth to faith, to ^a integritie
 Ephe. 5. 27. of life & godlie cōuersation, to make
 them a glorious Church to him self.

^b Matt. 18. 17. But that Church ^b whiche is visible
^c Cor. 15 in the seuerall congregations, & scene
 3 marks of y^e church to the eye, hath three tokens or marks

1. whereby it may be knowen. First the 1. Mark

^a Mat. 28. ^a Word of God contained in the olde
 Rom. 10. 14. and new Testament: which as it is ^c a-
 Ephe. 2. boue the autoritie of y^e same church,
 Iohn 10. and onely ^d sufficient to instruct vs in
 2 Cor. 3. 4. all things concerning saluation: so is
 2 Tim. 3. it left for ^e all degrees of men, to read
 2 Per. 1. & vnderstand: for without this ^f Word
^c Ephe. 2. 20. neither Church, Councell, or Decree,
 Matth. 17. can establish anie point touching sal-
 Iohn 10. uation.
^d Iohn. 26. 13.
 2 Tim. 3. 16. 17.
^e Ios. 1. 7. 8.

Iohn. 5. 39 2 The seconde is, the holy & Sacra- 2 Mark
 f Ephe. 5. ments, to wit, of Baptisme & the Lords
 Mat. 15. 9. Supper, whiche Sacramentes Christ
 g Matth. 26. 28. 19. hath left vnto vs as holy signes, and
 Rom. 4. 11. seales of Gods promises in him. For as
 Ephe. 5. by Baptisme, once receyued, is signi-
 fied that we, as well infantes as others

^h Rom. 7. 19. Of age and discretion, being ^h straun-
 Ephe. 2. 12. gers from God by originall sinne, are
 Tit. 3. receyued into his familie and Con-
 Rom. 7. gregation, with full assurance that al-
 Rom. 4. though this roote of sinne lye hydde
 Psal. 31. in vs, yet to the electe it shall not bee

OF THE FAITH. 7

▪ imputed: so the ^b Supper declareth, ^a Rom. 4.28
 that God, as a most prouident Father, ^{Psal. 3.2.2.}
 doeth of his great goodnes spiritually ^b 1 Co. 10.17
 nourish our soules, ^c making vs par- ^c Iohn. 6.35
 takers of his Sonne & all good things ^{48-58.}
 in him by faith: which the Scripture
 calleth eating of his flesh, & drinking ^{v. 53-56.}
 of his bloud. Neither must wee in the
 administration of these Sacramentes,
 follow mans phantasie, but as Christ
 him self hath ordayned, so must they
 be ministred, and by such as by ^d ordi- ^d Hebr. 5.14
 narie vocation are therevnto called. ^{Iohn. 3.}
 Therefore, whosoever worshipping
 these Sacraments, or cōtrariwise con-
 temneth them, or without lawfull
 calling shall administer them, procu-
 reth to him selfe damnation.

3 The third marke of this Church is ³ Mark
^e Ecclesiasticall Discipline, which sta- ^e Mat. 18.15-16.
 deth in admonitiō, separation, excom- ^{Luke. 17.3.}
 munication, and the curse called A- ^{Leuit. 17.19.}
 nathema, in some speciall cases. ^{Prouerb. 5.22, 23.}

Concerning the ciuill ^f Magistrates, ^f Rom. 13.1-2, 3.
 ordained of God to minister to euerie ^{Tit. 3.2.}
 man iustice, defending the good, and ¹ Pet. 2.13, 14.
 punishing the euil, I acknowledge we
 must render vnto them honour & o-
 bedience in all things, whiche are a-
 greeable to the worde of God.

And

8 THE CONFESSION

*h 2 Km. 22 & 23
sha. all
2 Chr. 34. all.*

Exo. 32. 20. 29. And as ^aMoses, Ezechias, Iofias, and
2 King. 18. 4. other godly rulers purged the church
2 chro. 29. all. of God from superstition and idola-
h 2 Tim. 4. trie: so, where such are, the reforma-
Colof. 2. tion and defence of Christes Church
Matth. 25. 9. appertaineth to the Christian Magi-
Isa. 29. 13. strates, against all idolaters and here-
Hebr. 9. tiks, as Papists, Anabaptists, familie of
Actes 10. Loue, with such like members of An-
Rom. 7. tichrist, to roote out all ^b doctrine of
Gal. 5. diuels and men, as the Masse, Purga-
Col. 2. torie, Limbus patrū, prayer to saints,
Rom. 14. and for the dead, free-will, superstiti-
Matth. 19. ous distinction of meates, apparell,
1 Cor. 7. & dayes, vowes of single life, presence
1 Co. 8. at idol seruice, mans merits, with such
Luke 17. like: which drawe vs from the socie-
Rom. 3. tie of Christes Church, wherein ^c on-
2 Cor. 3. lie is remission of sinnes, purchased
Galat. 4. by Christs bloud, to all them that be-
Isa. 33. leeue, whether they bee Iewes or Gen-
Matth. 18. tils, and lead vs to vaine confidence
18. John 20. 23. in creatures, & trust in our owne ima-
2 Cor. 5. 19. ginations. The punishment whereof,
Rom. 1. although God oftentimes ^d deferreth
Ephē. 2. in this life, yet after the generall ^e re-
d Petr. 2. 4. surrection, when the bodies shall rise
1 de 6. againe to bee ioyned to their soules in
Rom. 9. 22. immortalitie, they shall be ^f damned
e Actes 24. 16. to vnquencheable fire: and then wee
1 Co. 15. 52. which
Phil. 3. 20.
f 2 Thes. 4. 8.
2 Iohn. 1.
Isa. 30. 33.
Iohn 5. 19

*The for-
giuenesse
of sinnes.*

*The re-
surrectiō
of the bo-
die.*

OF THE FAITH. 9.

which haue forsaken all mans wisdom, to cleaue vnto Christ, shall heare that ioyfull voyce: ^a Come yee blessed of my Father, inherite yee the kingdome prepared for you, from the beginning of the world: and so shall goe triumphing with him, in ^b bodie and soule, to remaine everlastinglie in glorie, where we shall see God ^c face to face, and shall no more neede one to instruct another: for we shall all ^d know him from the highest to the lowest. To which true God, the Father, the Sonne, and the holie Ghost, be all praise, honour and glorie, now and euer. So be it.

^a Mat. 25. 34.

^b 1 The. 4. 17.

Iohn. 5. 29.

Isa. 16.

^d Iere. 31. 34.

Hebr. 8. 11.

21 Cor. 13. 12.

*And life
euerla-
sing.*

Pu-



10 Publike exercises in the Assemblies.

• **V**Pon the dayes appointed for the preaching of the worde, when a conuenient number of the congregation are come together, that they maye make fruite of their presence, till the Assemblie be full, one appointed by the Eldership, shall read some Chapters of the Canonical bookes of Scripture, singing Psalmes betweene at his discretion: and this reading to bee in order as the bookes and Chapters followe, that so from time to time the holy Scriptures maye bee read throughout. But
• uppon speciall occasion, speciall chapters may be appointed. When the houre appointed for the Sermon is come, beginning with these wordes: Our helpe bee in the name of the Lorde, who hath made both Heauen & Earth: used after the Confession following: or the like in effecte, sayinge to the people, Lette vs fall downe before the Maiestie of Almighty God, humbly confessinge our sinnes, and followe in your hartes the tenor of my wordes.

• psal. 124. 8.

THE

XX

THE CONFESSION OF OVR

sinnes vsed before Sermon.

11

O Eternall God, & most mercifull Father,
we confesse and acknowledge heere be-
fore thy diuine Maiestie, that wee are misera-
ble ^a sinners, ^b conceyued and borne in sinne
and iniquitie, so that in vs there is no ^c good-
nesse. For the ^d fleshe euermore rebelleth a-
gainst the spirit, wherby we cōtinuallie trans-
gresse thine holy precepts & cōmandements,
& so purchase to our selues through thy iust
iudgement ^e death and damnation. Notwith-
standing o Heauenlie Father, forasmuch as
thou hast vouchsafed to offer pardon to all
that repent, & seeke it in the name of thy be-
loued Sonne Christ Iesus, & that by thy grace
we are displeased with our selues for the sinns
that we haue committed against thee, and do
vnfainedlie repent vs of the same, wee most
humble beseech thee for Iesus Christes sake,
to shew thy mercie vpon vs, to forgiue vs all
our sinnes, & to increase thine holy Spirit in
vs, that we ^f acknowledging frō the botrome
of our hearts our owne vnrighteousnes, may
from hencefoorth not onely mortifie our sin-
full lustes and affections, but also bring forth
such fruites, as may please thee: not for anie
worthinesse therof, but for the ^gmerits of thy
dearly beloued Sonne Iesus Christ our onely
Sai-

a Rom. 3. 11-12
Psalm. 143. 4
b Psal. 51. 5
c Rom. 7. 18
d Gal. 5. 17

e Rom. 2. 5
Ieremie 31
Isa. 10.

f Colos. 3
Rom. 6
Ephe. 4. 5
1 Petr. 2

g Rom. 5
Hebr. 9
Ephe. 1. 1

12 THE CONFESSION

Sauour, whom thou hast alreadie giuen an oblation and sacrifice for our sinnes, and for whose^a sake we are certainlie perswaded, that^a thou wilt denie vs nothing, that we shall aske^a in his name, according to thy will. For thy Spirite doeth assure our consciences, that thou art our mercifull Father, and so louest vs thy children through him, that^c nothing is able to remooue thine heauenlie grace and fauour from vs. To thee therefore, o Father, with the Sonne and the holie Ghost, bee all honour and glorie, worlde without ende: So be it.

This confession made, the people are to sing a Psalm, as the Minister appointeth: which ended, the Pastour prayeth for the assistance of Gods holie Spirit, that the word may be expounded faithfullie, to the honor of his name, and the edification of the Church, and that it may be receyued with such humilitie and obedience as therevnto belongeth: concluding with the Lords prayer. Then he is to reade the Text: alwayes to be taken out of some part of the Canonically Scriptures, and so to proceede to the Sermon. The Sermon ended, the Pastour is to vse one of these prayers following.

A PRAYER FOR THE WHOLE state of Christes Church.

Almightie God, and most mercifull Father, we^d humble submit our selues, and^e fall downe before thy Maiestie, beseeching thee from the bottome of our hearts, that this
seede

^a Iohn 14.13

Matth. 7.7

Iam. 1.5

^b Iohn. 3.2

Rom. 8.14

^c Rom. 8.3

-39-

^d 1 Pet. 3

^e Num. 26

Deut. 9.

Iosu. 7.

a seede of thy worde, now sown amongst vs, may take such deepe roote, that neither the burning heate of persecution cause it to wither, neither the thornie cares of this life doe choake it: but that as seede sown in good ground, it may bring forth thirtie, sixtie, or an hundred fold, as thine heauenlie wisdom hath appointed. And because we haue neede continuallie to craue many thinges at thine hands, we humbly beseech thee, o Heauenlie Father, to graunt vs thine holie b Spirit, to direct our petitions, that they may proceede from such a feruent minde, as may be agreeable to thy most blessed will.

And seeing that our infirmitie is able c to doe nothing without thine help, & that thou art not ignorant with how many and how great d tentations wee poore wretches are on euery side inclosed and compassed, let thy strength, o Lord, sustaine our weakenesse, that wee being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a e roaring Lion, seeking to deuoure vs.

f Increase our faith, o mercifull Father, that we doe not swarue at any time from thine heauenlie Word, but augment in vs hope and loue, with a care to keepe all thy commandments, that no g hardnesse of heart, no hypocrisie, no concupiscence of the eyes, nor enuismen-

a Mat. 13.3.
g. 23.

b Luk. 11.13.
Rom. 8.
James 5.
1 Iohn. 5.
Wisd. 9.

c 2 Cor. 13.
Iohn. 14.26.
Phil. 2.13.

d Psal. 40.
1 Petr. 1.

e 1 Petr. 5.8.
f Luk. 17.5.

g Psal. 25.8.
Heb. 3.4.7.

14 PRAYERS.

risementes of the worlde, doe draw vs away from thine obedience. And seeing wee liue now in these most ^aperillous times, let thy Fatherlie prouidence defende vs against the violence of all our enemies, which doe euerie where pursue vs, but chieflie against the wicked rage and furious vprores of the Antichrist of Rome.

Furthermore, forasmuch as by thine holie ^bApostle wee be taught to make our ^bprayers and supplications for all men, wee pray not onlie for our selues here present, but beseech thee also to reduce al such as be yet ignorant, from the miserable captiuitie of blindnesse & error, to the pure vnderstanding of thine heauenlie trueth, that we all with one ^cconsent and vnitic of mindes, may worship thee our onlie God and Saviour: and that all Pastors, Shepherdes, and Ministers, to whom thou hast committed the ^ddispensation of thine holie word, and charge of thy chosen people, may both in their life and doctrine, be found faithfull, setting onlie before their eyes thy glorie, and that by them all poore sheepe which wander and goe astray, may be gathered and brought home to thy fold.

Moreover, because the ^ehearts of rulers are in thine handes, we beseech thee to direct & gouerne the heartes of all Kings, Princes and Magistrates, to whom thou hast committed the

^a 1 Tim. 4.1

^b 2 Petr. 3.1

^c 2 Tim. 3.1

^b 1 Tim. 2.1

^d 2.3

^e Rom. 15.5

^f Ephe. 4.3

^g 1 John 2.1

^h Matthe. 28.18

ⁱ 1 Cor. 9.16

^j Marke 16

^k 15 to 20

^l Pro. 21.1

the a sworde: especiallie, o Lorde, according to our bounden duetie, wee beseeche thee to maintaine and increase the prosperous estate of our moste noble Queene ELIZABETH: Whom as thou hast placed ouer vs in thy great mercie, and preferued her by thy mightie power: so wee beseeche thee, o Lorde, by the same mercie, to multiplie on her & excellēt gifts of the H. Spirit: And by the same power as thou hast always preferued her, so to preferue her still. And as thou hast discovered the vnnatural treasons, & wicked practises, so to discover the stil: that as for all other thy singular graces, so also for this great mercie, both Prince & people may reioyce and magnifie thy great Name. Also we pray thee for her Maiesties right Honorable Counsell, that thy good Spirit may furnish euerie one of them with wisdom and strength, and other excellent gifts, fitte for their calling. Furthermore, we pray thee for all other Magistrates, and for the whole Realm, that all men in their calling may be found faithfull in seeking to set foorth thy glorie, and to procure the godlie peace & prosperitie of all the lande. And lette thy fatherlie fauour so preferue them, and thine holie Spirit so gouerne their hartes, that they may in such sorte execute their office, that thy Religion may

a Rom. 12.2-23.
Iohn: 19.21.

23. **1. Tim. 2. 2.** be purelie maintained, ^a maners reformed,
James 1. 27. and sinne punished, according to the pre-
 cise rule of thine holie Worde.

1. Cor. 12. 12. And for that we be all ^b members of the
Rom. 12. 4. mysticall body of Christ Iesus, wee make
 our requestes vnto thee, O Heauenlie Fa-

James 5. 14. ther, for all such as are ^c afflicted with anie
^{15.} kinde of crosse or tribulation, as warre,
 plague, famine, sicknesse, pouertie, impri-
 sonment, persecution, banishment, or anie
 other kinde of thy rodde: whether it bee

2. Cor. 1. 4. ^d griefe of bodie, or vnquietnes of minde,
Hebr. 13. 3. that it would please thee to giue them pa-
 tience and constancie, till thou sende them
 full deliuerance of all their troubles. Final-
 lie, O Lorde, we most humbly beseeche
 thee, to shewe thy great mercies vppon our
 brethren, which are persecuted, cast in ^e pri-

Heb. 13. 3. son, and daylie condemned to death for
Rom. 8. 35-39. the testimonie of thy trueth. And though
Psal. 43. they be vtterlie destitute of all ^f mans ayde,

John 16. 13-24. yet let thy sweet comfort neuer depart fro
 them: but so inflame their heartes with
 thine holy Spirite, that they may boldly
 and chearefully abyde ^g such triall, as thy

1. Pet. 1. ^h godly wisdom shall appoint, so that at
Actes 2. length as well by their death as by their
Mat. 10. life, the kingdome of thy Sonne I E S V S

Luke 21. ⁱ Christ may increase and shine throughout
Rom. 14. 17 all the world.

P R A Y E R S. 17.
AN OTHER PRAYER
that may sometimes be vsed
after the Sermon.

Almightie God and heauenlie Father,
since thou hast promised to graunt
our requestes, which wee shall make vnto
thee in the Name of our Lord Iesus Christ
thy welbeloued Sonne, and that we are al-
so taught by him & his Apostles, to assem-
ble our selues in his Name, promising that
he will be among vs, and make intercessi-
on for vs vnto thee, for the obtayning of
all such things, as we shall agree vpon here
in earth: we therefore (hauing first thy cō-
mandement to pray for such as thou hast
appointed rulers and gouernours ouer vs,
& also for all things needfull both for thy
people, & for all sortes of men, forasmuch
as our faith is grouēd on thine holy word
and promises, and that we are heere gathe-
red together before thy face, & in the name
of thy Sōne our Lord Iesus) we, I say, make
our earnest supplicatiō vnto thee, our most
mercifull God and bountifull Father, that
for Iesus Christes sake our onely Sauour
& Mediator, it may please thee of thine in-
finite mercie freelie to pardō our offences,
and in such sorte to draw and lift vp our
heartes & affections towards thee, that our

requestes may both proceed of a feruent minde, and also be agreeable vnto thy most blessed will and pleasure, which is onlie to be accepted.

(.) We beseeche thee therefore, O Heauenlie Father, for all Princes and Rulers, vnto whom thou hast cōmitted the administration of thy iustice, and namelie, for the excellent estate of the Queenes Maiestie, and all her Honorable Counsell, with the rest of her Magistrates and Commons of the Realme, that it would please thee to graunt her thine holy Spirit, and increase the same frō time to time in her, that shee may with a pure faith acknowledge IESVS Christ thine onely Sonne our Lord, to bee King of all kings, & gouernor of all gouernours, euen as thou hast giuen all power vnto him both in heauen and in earth: and so giue her selfe wholie to serue him, and to aduaunce his kingdome in her Dominions, ruling according to thy worde, her subiectes, which are thy creatures, and the sheepe of thy pasture, that wee beeing mainteyned in peace and tranquillitie, may serue thee in all holinesse and vertue: and finallie, being deliuered from all feare of enemies, may render thanks vnto thee all the dayes of our life.

mat 28.18.19.

Luke. 1.71.74.

Luke. 15.

We beseeche thee also most deare Father,
for

for all such as thou hast appointed Ministers vnto thy faithfull people, and vnto whom thou hast committed the charge of soules, and the ministerie of thine holy gospel, that it would please thee so to guide them with thine holy Spirit, that they may be found wise, faithfull and zealous of thy glorie, directing alwayes their whole studies vnto this ende, that the poore sheepe whiche are gone astray out of thy flocke, may be sought out & brought againe vnto the Lord Iesus, who is the chiefe Shepherd and Prince of Pastors, to the intent they may from day to day grow & increase in him to all righteousnesse and holinesse. And on the other parte, that it would please thee to deliuer all the Churches from the daungers of rauening Wolues, and fro hirelings, who seeke their owne ambition and profit, and not the setting forth of thy glorie onely, and the safegarde of thy flocke.

Moreouer, wee make our prayers vnto thee, ô Lorde God, most mercifull Father, for all men, that as thou wouldest haue all sortes of men saued, & come to the knowledge of the trueth: so it may please thee, that such as haue bene hitherto holdē captiue in darknesse & ignorance, for lacke of the knowledge of thy Gospel, may through the preaching thereof, and the cleare light

of thine holy Spirit, bee brought into the right way of saluation, which is, to knowe thee the onely true God, and Iesus Christ whom thou hast sent. Likewise, that they whom thou hast alreadie endued with thy grace, & illuminated their hearts with the knowledge of thy Worde, may continually increase in godlinesse, and bee plenteouslie enriched with spirituall benefites: So that we may altogether worship thee, both with heart and mouth, and render due honor & seruice vnto Christ our Lord.

In like maner, ô Lord of all true comfort, we commend vnto thee in our prayers all such persons as thou hast visited & chastised with any crosse and tribulatiõ: all such people as thou hast punished with pestilence, warre, or famine: and all other persons afflicted with pouertie, imprisonmēt, sicknesse, banishmēt, or any like bodily aduersitie, or hast otherwise afflicted in spirit: that it may please thee to make them feelee thy fatherlie affection towards them, and to know that these crosses are chastisemēts for their amendement, to the end that they may vnfaignedlie turne vnto thee, and so receyue full comfort, and be deliuered from their euills. But especiallie wee commend vnto thy diuine protection, all such as are vnder the tyrannie of Antichrist, and both lacke the preaching of the Word, the food

of life, & haue not libertie to call vpon thy Name in open Assemblie: chieflie our poore brethren which are imprisoned and persecuted by the enemies of thy Gospell, that it may please thee, O Father of consolations, to strengthen them by the power of thine H. Spirit, in such sort, as they neuer shrink backe, but may constantly perseuere in their holy faith, & so to succour and assist them, as thou knowest to be most expedient: comforting them in their afflictions, maintayning them in thy safeguard against the rage of the enemies, and increasing in them the giftes of thy holy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

Finallic, o Lord God most deare Father, wee beseeche thee, to graunt vnto vs also, which are heere gathered together in the Name of thy Sonne Iesus Christ, to heare his Word preached, "that we may acknowledge truelie & without hypocrisie, in how miserable a state of damnation wee are by nature, and how worthilie we procure vnto our selues euerlasting death, prouoking from time to time thy grieuous punishments against vs, thorough our wicked and sinfull life, to the ende, that seeinge there remayneth no sparke of goodnes in our nature, and that there is nothing in vs,

" If y^e lords
Supper bee
ministred,
then is here
added this
clause,
*And to celebrate his
holy Supper.*

Hallowed
bee thy
Name.

Thy king-
dome come.

as touching our first birth, meete to enioye
the heritage of thy kingdom, we may whol-
lie render vp our selues with all our hearts,
and with an assured confidence vnto thy
dearelie beloued Sonne Iesus Christ our
Lord, our onely Sauour & Redeemer, that
he dwelling in vs, we may mortifie our old
man and sinfull affections, that we may be
renued into a more godlie life, whereby
thine Holie Name may bee aduanced and
magnified in vs: likewise, that thou mayest
haue the tuition and gouernance ouer vs,
and that we may learne daily more & more
to humble and submit our selues vnto thy
Maiestie, in such sorte that thou mayest be
counted King and Gouernour ouer all,
guyding thy people with the scepter of thy
Worde, & by the vertue of thine holy Spi-
rit, to the confusion of all thine enemies,
thorough the might of thy trueth & righ-
teousnesse, so that by this meanes all power
and height which withstandeth thy glorie,
may be continuallie throwne downe and
abolished, vntill such time as the full and
perfect face of thy kingdom shall appeare,
when thou shalt shewe thy selfe in iudge-
ment in the person of thy Sonne: whereby
also we with the rest of thy children, may
render vnto thee perfect & true obedience,
euen as thine heauenlie Angels doe applie
them

them selues onely to the performing of thy commaundements: so that thine onely will may be fulfilled without any cōtradiction, and that euerie man may bende him selfe to serue and please thee, renouncing their owne willes, with all the affections and desires of the flesh. Graūt vs also, good Lord, that we thus walking in the loue and dread of thine Holie Name, may bee nourished through thy goodnesse, and that wee may receyue at thy handes all things expedient and necessarie for vs, and so vse thy giftes peaceable and quietlie, to this ende, that when we see that thou hast care of vs, wee may the more effectuellie acknowledge thee to be our Father, looking for all good giftes at thine hande, and by withdrawinge and pulling backe all our vaine cōfidence from creatures, may set it wholly vpo thee, and so rest onelie in thy most bountifull mercie. And for so much as whilest we continue heere in this transitorie life, we are so miserable, so fraile, and so much enclined vnto sinne, that we fall continuallie and swarue from the right way of thy commaundements, we beseeche thee pardon vs our innumerable offences, whereby we deserue thy iust iudgement and condemnation, and forgiue vs so freelie, that death and sinne may hereafter haue nothing against vs,

Thy will be
don in earth
as it is in
heauen.

Giue vs this
day our dai-
lie bread.

And forgiue
vs our tre-
spasses.

And lead vs
not into ter-
ration.

vs, neither laye vnto our charge that wic-
ked roote of sinne, which doeth euer more
remaine in vs : graunt that by thy com-
maundement, we may forgette the wrongs
which other doe vnto vs, and in steede of
seeking vengeance, may procure the wealth
of our enemies. And for as much as of our
selues wee are weake, vtterlie vnable to
stande, and assailed euer more with such
multitude of most dangerous enemies, the
Deuill, the Worlde, sinne, and our owne
concupiscences which doe neuer leaue off
to fight against vs, lett it be thy good plea-
sure, to strengthen vs with thy holie Spirit,
and to arme vs with thy grace, that there-
by we may be able constantlie to withstand
all tentations, and to perseuere in this spi-
rituall battel against sinne, vntill such time
as we shall obtaine the full victorie, and so
at length may triumphantlie raigne in thy
Kingdome, with our Captaine and gouer-
nour Iesus Christ our Lord, in whose name
we further pray as he hath taught vs.

This prayer following may be also vsed to bee saide
after the sermon, on the day whiche is appointed
for common prayer : and it is very proper for our
state and time, to moue vs to true repentance,
and to turne backe Gods sharpe rodde which yet
threaten vs,

O God

O God almightie and heauenly Father,
we acknowledge in our cōsciences &
cōfesse, as the trueth is, that we are not wor-
thie to lift vp our eyes to heauē, much lesse
meet to come into thy presence, & to be so
bold as to thinke that thou wilt heare our
prayers, if thou haue respect to that which
is in vs: for our consciences accuse vs, and
our owne sinnes doe beare witnesse against
vs: yea, and wee know that thou art a righ-
teous Iudge, which punished the faultes of
such as transgresse thy commaundements.
Therefore, ó Lorde, when we consider our
whole life, we haue cause to be cōfoundeth
in our own hearts, and to be swallowed vp
in the deep gulfe of death. Notwithstanding
most mercifull Lorde, since it hath pleased
thee of thine infinit mercie to cōmaund vs
to call vpon thee for helpe, euen from the
deepe bottome of hell: and that the more
lack & default we fele in ourselues, so much
the rather we shuld haue recourse vnto thy
gratious bōutie: since also thou hast promi-
sed to heare & accept our requestes & sup-
plications, without hauing anie respect to
our vnworthines, for the merits of our lord
Iesus Christ, whom aloue thou hast appoin-
ted to bee our Intercessour and Aduocate,
we humble our selues before thee, renoun-
cing all vaine confidence in mans helpe,
and

and cleaue onelic to thy mercie, calling vpon thy holy Name, to obtaine pardon for our finnes.

First, O Lorde, besides the innumerable benefites which thou doest vniuersallie bestowe vpon al men, thou hast giuen vs such speciall graces, that it is not possible for vs to rehearse them, no nor sufficientlie to conceiue them in our mindes. It hath pleased thee to call vs to the knowledge of thy holy Gospell, drawing vs out of the miserable bondage of the Deuill, whose slaues wee were, and deliuering vs from most cursed idolatrie and wicked superstition, wherein we were plunged, to bring vs into the meruailous light of thy trueth. Notwithstanding such is our vnthankfulnesse, that not onely we forget those thy benefites whiche we haue receyued at thy bountifull hande, but haue gone astray from thee, and haue turned our selues from thy Law, to goe after our owne concupiscences & lustes, and neither haue giuen worthie honour & due obedience to thine holy Worde, neither haue aduanced thy glorie, as our duties required. And although thou hast not ceased continually to admonish vs most faithfully by thy Worde, yet we haue not giuen eare to thy Fatherlie admonition.

Wherefore, ô Lord, wee haue sinned and
haue

haue grieuouſlie offended againſt thee, ſo that ſhame and confuſion appertayneth to vs: and we acknowledge that wee are altogether guiltie before thy iudgement, and that if thou wouldeſt deale with vs according to our demerites, we could looke for no other then euerlaſting death and damnation. For although we would excuſe our ſelues, yet our owne conſcience would accuſe vs, and our wickednes would appeare before thee to condemne vs. And in verie deed, O Lorde, wee ſee by the corrections which thou haſt alreadie laid vpon vs, that we haue giue thee great occaſion to be diſpleaſed with vs: for ſeeing thou art a iuſt & vpright Iudge, it can not be without cauſe, that thou puniſheſt thy people. Wherefore, for as much as we haue felt thy ſtripes, wee acknowledge that we haue iuſtly ſtirred vp thy diſpleaſure againſt vs: yea, and yet wee ſee thine hande liſted vp to ſtrike vs again: for the roddeſ & weapons wherewith thou art accuſtomed to execute thy vengeance, are alreadie in thine hande, and in full readineſſe. Wherewith though thou ſhouldeſt puniſh vs much more grieuouſlie the thou haſt hitherto done, and that, whereas wee haue receyued one ſtroke, thou wouldeſt giue vs a thouſande: yea, if thou wouldeſt bring vpon vs all the curſes written in thy
Law,

Law, and pursue vs with the grieuous punishments, wherewith thou diddest punish thy people Israell, wee confesse that thou shouldest doe therein most righteously, & we can not denie, but we haue fullie deserved the same. Notwithstanding, ô Lorde, our heauenlie Father, seeing thou art our maker, and we the workmanship of thine hands, seeing thou art our Pastor, & we thy flocke: seeing also that thou art our Redeemer, and wee the people whom thou hast bought: finallie, because thou art our God, & we thy chosen Heritage, suffer not thine anger so to kindle against vs, that thou shouldest punish vs in thy wrath, neither remember our wickednes so, as to take vengeance therof, but rather chastise vs according to thy mercie. We confesse, O Lord, that our misdeedes haue enflamed thy wrath against vs, yet, considering that by thy grace we call vpon thy Name, & make profession of thy trueth: mainteine, we beseech thee, the worke that thou hast begon in vs, to the ende that all the worlde may knowe that thou art our God and Sauour. Thou knowest that such as thou hast destroyed & brought to confusion, do not set forth thy prayes, but the heauie soules, the humble hearts, the consciences oppressed, & loaden with the grieuous burden of their sinnes,
and

and therefore thirste after thy grace, they shall set forth thy prayse and glorie.

Thy people of Israel oftentimes prouoked thee to anger through their wickednesse, whervpon thou diddest iustlie punishe the: but so soone as they acknowledged their offences, and returned to thee, thou diddest receiue them alwayes to mercie: and were their enormities & sins neuer so grieuous, yet for thy Couenantes sake which thou haddest made with thy seruants, Abrahā Isaac & Iacob, thou diddest alwaies withdraw frō them thy rodde & curses, which were prepared for them, in such sorte, that thou diddest neuer refuse to heare their prayers.

We haue obtained by thy goodnesse, in a farre more excellent maner, the same Couenant, stablished by the meanes of Iesvs Christ our Sauior, written with his bloud, & sealed with his death and passion. Therefore, O Lord, we renouncing our selues, & all vaine confidence in mans helpe, haue our onely refuge to this thy most blessed Couenant, whereby our Lord Iesus, through the offering vp of his body in sacrifice, hath reconciled vs vnto thee. Behold vs therefore, O Lorde, in the face of Christ thine annoynted, that by his intercession, thy wrath & indignation may be appeased, and that the grieuous plagues and iudgements
which

which we haue deserued, may be remoued from vs, and that the bright beames of thy countenance may shine vpon vs, to our great comfort and assured saluation: and from this time forward, vouchsafe to receyue vs vnder thine holy tuition, and gouerne vs with thy holy Spirit, whereby we may bee regenerate a new vnto a farre better life.

And albeit we be most vnworthie in our owne felues, to open our mouthes, and to intreate thee in our necessities, yet for so much as it hath pleased thee to commaund vs to pray one for another, wee make also our humble prayers vnto thee, for our poore brethren, whom thou doest visite and chastise with thy roddes and corrections, most instantly desiring thee, to turne away thine anger from them. Remember, ô Lorde, that they are thy children, as wee are: and though they haue offended thy Maiestie, yet we beseech thee that it may please thee not to cease to proceede in thine accustomed bountie and mercie, which thou hast promised, should euermore continue towards thine elect. Vouchsafe therefore, ô Lorde, to extend thy pitie vppon all thy Churches, and towards all thy people, whom thou doest now chastise, either with pestilence or warre, or such like thine accustomed

customed rodde, as sicknesse, prison, po-
uertie, or any other affliction of body or
minde, that it would please thee to cōfort
them as thou knowest to bee most expedi-
ent for them, so that thy rodde may be in-
structions for them, to assure them of thy
faueur, & for their amendement, whē thou
shalt giue them constancie and patience, &
also allwage and stay thy corrections: and
so at length by deliuering them frō al their
troubles, giue them iust occasion to reioice
in thy mercie, and to praise thine Holie
Name. Especiallie, ô Lord, haue compassiō
on those that employe them selues for the
maintenance of thy trueth: strēgt hen them
with an invincible constancie: defende and
assist them: ouerthrow the craftie practises
and conspiracies of their enemies: bridle
their rage, and lett their bolde enterprises,
which they vndertake against thee and the
members of thy Sonne, turne to their own
confusion: and suffer not thy kingdome to
be vtterlie desolate, neither suffer the remē-
brance of thine holy Name to be cleane a-
bolished, nor that they, among whō it hath
pleased thee to haue thy praise set forth, be
destroyed, and that the Turkes, Paganes, &
other infidels, the church of Rome, or o-
ther heretikes, by such occasiō boast them
selues thereby, & blaspheme thy Name. (.)

To this the
Minister ad-
deth that
part which
is in the for-
mer prayer
marked
thus (.) p. 18. l. 5.

C

Then

Then the people are to sing a Pſealme, as the Paſtor appointeth: Which ended, he is to pronounce one of theſe bleſſings, and ſo the Congregation departeth.

THe Lord bleſſe vs and ſaue vs: the Lord make his face to ſhine vpon vs, and bee mercifull vnto vs: the Lord turne his countenance towards vs, & graunt vs his peace.

Num: 6: 23.

THe grace of our Lord Ieſus Chriſt, the loue of God, and communion of the holie Ghoſt, be with vs all: So be it.

2. Cor. 13. 13.

O F B A P T I S M E.

It ſhall not be neceſſarie for the Paſtour daylie to repeate all theſe thinges before mentioned, but beginning with ſome like confeſſion, to proceede to the Sermon: which ended, he eyther is to uſe the prayer for all eſtates, before mencioned, or elſe to pray, as the Spirit of God ſhall mooue his heart, framing the ſame according to the time and matter which he hath intreated of. And if there ſhall be at anie time any preſent plague, famine, peſtilence, warre, or ſuch like, which be euident tokens of Gods wrath, as it is our parte, to acknowledge our finnes to be the occaſion thereof, ſo are we appointed by the Scriptures, to giue our ſelues to mourning, faſting, and prayer, as the meanes to turne away Gods heauie diſpleaſure. Therefore it ſhall be conuenient, that the Miniſter, during ſuch time, doe not onely admoniſh the people thereof, but alſo uſe ſome forme of praier, according as the preſent neceſſitie requireth, to the whiche he may appointe by conſent of the Elderſhippe, ſome ſeuerall day after the Sermon, weekelie to be obſerved, where it may be done conuenientlie.

O F

OF THE ADMINISTRATION
OF THE SACRAMENTES, BAPTISME, and the
Lodes SVPPER. 33

First of the order of
BAPTISME

Forasmuch as it is not permitted by Gods Worde,
that women, or any priuate person should preache
or minister the Sacramentes, and it is euident that
the Sacraments are not ordained of god to be vsed
but in places of the publike Congregation, & ne-
cessarilie annexed to the preaching of the Worde,
as scales of the same, therefore the infant which is
to be baptized, shalbe brought to the Church at
some day appointed to common prayer and prea-
ching, accompanied with the Father & godfathers,
as the Eldership of that Congregation shall think
conuenient. After the Sermon, the childe beeing
presented to the Minister, hee demaundeth this
question:

Do you present this Childe to bee Bap-
tized?

The Answer.

Yea, we require the same.

Then the Pastor is to proceed, saying:

Then let vs cōsider, dearlie beloued, how
Almightie God hath not onely made vs
his children by “adoption, and receiued vs
into the fellowship of his Church, but al-
so hath promised that he wil be our God,

b Gen. 17. 7.
Exod. 12. 17.

34 OF BAPTISME.

and the God of our childre, vnto the thousande generation. Which thing as he confirmed to his people of the olde Testament by the Sacrament of ^a Circūcision, so hath he also renewed the same to vs in his newe Testament by the Sacrament of ^b Baptisme: commaunding his ^c Apostles to baptize in the Name of the Father, and of the Sonne, and of the holy Ghost: declaringe thereby that such as beleue, and their infantes, appertaine to him by couenant, and therefore ought not to bee defrauded of those Holie signes and seales ^d whereby his childre are knowne from infidels and pagans.

^a Gen. 17.9. ^b Coloz. 2.12. ^c Actes 2.38. ^d Actes 10. ^e Actes 2.37. ^f 1 Cor. 7.14. ^g Marke. 10. ^h Mat. 19.13. ⁱ Luc. 18.15. ^j Psalm. 22.30.

Neither is it requisite, that all those that receiue this Sacrament, haue the vse of vnderstanding and faith, but that they be continued vnder the name of ^e Gods people: so that remission of sinnes in the bloud of Christ Iesus, doeth appertaine vnto them by Gods promise.

^f 1 Cor. 7.14. This thing is most euident by ^f St Paule, who pronounceth the children begotten & borne, either of the parents being faithfull, to be cleane and holie. Also our Sauiour Christ admitteth ^g children to his presence, imbracing & blessing them. Which testimonies of the holy Ghost assure vs, that infants be of the number of Gods people, and that remission of sinnes doeth also ap-

OF BAPTISME. 35

appertaine to them in Christ. Therefore without iniurie, they can not bee debarred from the common signe of Gods children. And yet is not this outward action of such necessitie, that the lacke^a thereof should be hurtfull to their saluation, if that, preuented by death, or such like cause of necessitie, they may not conuenientlie be presented to the Church. But wee hauing respect to that obedience, which Christians owe to the voyce and ordinance of Christ I E S V S, who commaunded^b to preach and baptize al such without exception, doe iudge them onely vnworthie of anie fellowship with him, who contemptuously refuse such ordinarie meanes, as his wisdom hath appointed to the instruction of our dull senses.

Furthermore, it is euident, that Baptisme was ordeyned to bee ministred in the element of^c water, to teach vs, that like as water outwardlie doeth washe away the filth of the bodie, so inwardlie doeth the bloode of Christ purge our soules from that corruption and deadlie poyson, wherewith^d by nature we were infected. Whose venomous^e dregges, although they continue in this our flethe, yet by the merites of his death, ^f are not imputed vnto vs, because the iustice of Iesus Christe is made ^g ours

a Rom. 4.11.
Gal. 3.
James. 2.
Gen. 15.17

b Mark: 16.15. to 18.
Mat. 28.19. 20.

c Mat. 3.11.
1 Pet. 3.21.
1 Iohn. 5.6.
1 Cor. 10.2.

d Ephe. 2.3.
e Rom. 7
f Rom. 4.24.
Galat. 3.
Psalm. 32.1.2
g Roma. 6.3.4.5
Galat. 3.27.

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As Iudas, Simon Magus, Hymeneus, Alexander, Philetus.

Actes 2. 13

x bEphe. 3. 17.

1 Cor. 12.

Rom. 6.

Col. 2.

The fruit of baptisme standeth in two points: mortification, and regeneration.

by Baptisme: not that we thinke any such vertue or power to be included in the visible water or outward action, (for manie haue bene baptized, and yet neuer inwardlie purged) but that our Sauior Christ, who commanded Baptisme to be ministred, wil by the power of his holie Spirit effectually work in the hearts of his elect in time convenient, all that is meant & signified by the same. And this the Scripture calleth our regeneration, whiche standeth chieflie in these two pointes, In mortification of the rebellious lustes of the flesh, and in newnesse of life, whereby we continually strue to walke in that purenes and perfection, wherewith we are cladde in baptisme.

And although we in the iourney of this life be encumbred with manie enimies, which in the way assaile vs, yet fight we not without fruit. For this continuall battell which we fight against sinne, death & hell, is a most infallible argument, that God the Father, mindfull of his promise made vnto vs in Christ Iesus, doeth not onlie giue vs motions and courage to resist them, but also assurance to ouercome, and obtaine victorie. Wherefore, dearelie beloued, it is not onlie of necessitie that we be baptized, but also it much profiteth oft to be present at the ministration thereof, that we being

put

e 1 Pet. 5. 8.

Luke. 22. 31.

Iob. 7. 1.

d Rom. 1. 5

1 Pet. 1

Iames. 1

Ephe. 6.

1 Cor. 15. 57.

Ose. 13. 14.

Heb. 2. 14.

put in minde of the ^a league & Couenaunt ^a Deut. 6.
made betweene God and vs, that he will be Iosh. 1.

^b our God, & we his people: he our Father, ^b Iere. 3. 1. 33.
and we his children, may haue occasion as Heb. 8. 10.

well to trie our liues past, as our present
cōuersation, and to proue our selues, whe- Titus. 1. 1.

ther we stande fast in the faith of Gods e-
lect: or cōtrariwise, haue strayed from him
through ^c incredulitie & vngodlie liuing: ^c Ephe. 4.
whereof if our consciences doe accuse vs, Col. 3.

yet by hearing the louing promises of our
heaucnlie Father (who calleth all men to
mercie by ^d repentance) we may from hence ^d Ezech. 18. 21. 27. 32.
foorth walke more warelie in our voca-
tion. Act. 1. 13.
2 Pet. 3.
Deut. 4. 6.

Moreouer, ye that be Fathers and Mo-
thers, may take hereby most singular com-
fort, to see your children thus receyued
into the bosome of Christes Congregati-
on, whereby you are daylie admonished,
that ye nourishe and bring vp the children
of gods fauour and mercie, ouer whom his
fatherlie prouidence ^e watcheth continual-
lie. Which thing, as it ought greatly to re-
ioice you, knowing that ^f nothinge can
come vnto the without his good pleasure, ^f Matth. 6.
so ought it to make you diligent & careful, Luke. 12.
to nourture, and instruct them in the ^g true
knowledge and feare of God. Wherein if ^g Deut. 4. 6.
you be negligent, ye doe not onely ^h iniurie ^h Ephe. 6. 4.
to ⁱ King 2. 24. 29. (31)
1. 5. 6.

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What daunger hangeth
ouer those
parentes,
which neglect the bring-
inge vp of
their childre
in godlines.

The true
vse of the
Catechisme
to the execu-
tion wherof
the fathers
and godfa-
thers binde
them selues.

to your own children, hydinge from them
the good will & pleasure of almightie God
their Father, but also heape damnation v-
pon your selues, in suffering his children,
bought with the bloud of his deare Sone,
so trayterously, for lacke of knowledge to
turne back from him. Therefore it is your
duetic, with all diligence to prouide that
your children in time conuenient bee in-

a Gene. 18. 19
Deut. 32-46 instructed in all a doctrine necessarie for a
true Christian: chieflie that they be taught
to rest vpon the iustice of Christ Iesus alone,
and to abhorre & flee all superstition, He-
resie and Idolatrie. Finallie, to the intent
that wee may be assured, that you the Fa-
ther or the Suerties consent to the perfor-
mance hereof, declare here before God &
the face of his Congregation, if this be the
summe of thy faith, that you belecue, and
wherin you will see this childe instructed:
Which is conteyned in these Wordes:

I belecue in God the Father. &c.

Wherevnto aunswere being taken, hee prayeth in
this maner, or such like.

A Lmightie and euerlastinge GOD,
which of thine infinite mercie and
goodnesse hast promised vnto vs, that thou
wilt not onely bee our God, but also the
God and Father of our Children, wee be-
seeche thee, that as thou hast vouchsafed
to

OF BAPTISME. 39

to call vs to be partakers of this thy great
 mercie in the^a fellowship of faith, so it may
 please thee to sanctifie with thy^b Spirite, &
 to receyue into the number of thy children
 this infant, whom we shall baptize accor-
 ding to thy^c worde, to the end that he, co-
 ming to perfect age, may^d confesse thee
 onelie the true God, and whome thou hast
 sent, Iesus Christ, and so serue thee, & be
^e profitable to thy Church, in the whole
 course of his life, that after this life be en-
 ded, he may be brought as a liuely mem-
 ber of the body of Christe, vnto the full
 fruitiō of thy^f ioyes in the Heauens, where
 thy Sonne our Sauour Christ reigneth
 worlde without ende. In whose Name wee
 praye as hee hath taught vs:

a Galat. 3.
 1 Petr. 1.
 Phil. 3.
 b Rom. 3. 4.
 1 Cor. 5.
 Rom. 8.
 Ephe. 2. 3.
 c Matth. 28. 19.
 Marke. 16. 16.
 Actes. 2. 38.
 d Roma. 10. 9. 10.
 Iohn. 17. 3.
 e Rom. 12.
 1 Cor. 11.
 1 Thes. 5.
 f 1 Cor. 3.
 Roma. 6.
 Titus. 2.

Our Father which art in heauen.

¶ When they haue prayed in this sorte, the Minister
 is to require the childes name, whiche knowen,

Hee is to saye:

N. ^a I baptize thee in the Name of the
 Father, of the Sonne, & of the holie Ghost.

a Matt. 28. 19.
 Marke. 16. 16.
 Actes. 2. 38.

And as he speaketh these wordes, hee shall take wa-
 ter in his hande, and ^h powre it vpon the childes
 face, Which done, he is to giue thanks as follow-
 eth.

^h or washed

FOrasmuch, most holy and merciful Fa-
 ther, as thou doest not onelie blesse vs
 with

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b Ephe. 3.
1 Pet. 2.
Osc. 2.

b 1 Pet. 2.
Ephe. 2.

• Rom. 1.
Iere. 2.
Isa. 40.
Luke. 17.

with common benefits, like vnto the rest of mankinde, ^a but also heapest vppon vs most aboundantlie rare and wonderfull giftes, of duetie we lift vppe our eyes and mindes vnto thee, & giue thee most humble thanks for thine infinite goodnesse, which hast not onely numbred vs amongst thy ^b Saintes, but also of thy free mercie doest cal our children vnto thee, marking them with this Sacrament, as a singular token and seale of thy loue. Wherefore, most louing Father, though we be not able to deserue this so great a benefite (yea, if thou wouldest handle vs according to our “merites, wee should suffer the punishments of eternall death & damnation) yet for Christes sake wee beseeche thee, that thou wilt confirme this thy fauour more & more towards vs, and take this infant into thy tuition and defence, whom we offer & present vnto thee with common supplications, & neuer suffer him to fall away from thee: but that hee maye knowe thee continually to bee his mercifull Father, thorough thine holie Spirite, working in his heart, by whose diuine power hee maye so preuayle against Satan, that in the end, obtaining the victorie, he may be exalted into the libertie of thy kingdome. So be it.

THE

THE MANNER ^{41.} OF ADMINISTRING

the Lords Supper.

The day when the Lords Supper is to be ministred, which shalbe commonly once a moneth, or so ofte as the Congregation shall thinke expedient, the Minister shall vse to say as followeth.

LET vs marke, deare brethren, and consider how Iesus Christ did ordaine vnto vs his Holie Supper, according as Saint Paule maketh rehearshall in the i. Chap. of the firste Epistle to the Corinthians, saying:

I haue receyued of the Lord, that which ^{1 Cor. 11. 23.} I haue deliuered vnto you, to witte, that the Lord Iesus the same night he was betrayed, tooke bread, * and when he had giuen ²⁴ thanks, he brake it saying: Take yee, eate ye, this is my bodie, which is broken for you: do you this in remembrance of mee. Likewise after Supper, hee tooke the Cup, ²⁵ saying: This Cuppe is the new Testament or Couenant in my bloud: doe yee this so ofte as yee shall drinke thereof, in remembrance of mee. * For so ofte as you ²⁶ shall eate this bread, and drinke of this Cuppe, yee shall declare the Lords death vntill his comminge. Therefore whosoever ²⁷ shall

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shall eat this breade, & drinke the Cuppe
of the Lorde vnworthily, he shall be guiltie
of the body and bloud of the Lorde. Then
v 28 see that euery man prooue & trie him selfe,
and so let him eat of this breade, & drinke
29 of this Cuppe, for who so euer eateth or
drinketh vnworthily, he eateth & drinketh
his owne damnation, for not hauing due
regarde and consideration of the Lords
bodie.

¶ This done, the Pastor is to proceede to the exhortation, saying:

DEarely beloued in the Lorde, for as-
much as we be now assembled to cele-
brate the holy communion of the bodie &
bloud of our Sauour Christ, let vs consider
these wordes of Saint Paule, howe he ex-
horteth all persons diligently to trie and
examine them selues, before they presume
to eat of that bread, and drinke of that
Cuppe. For as the benefite is great, if with
a truelie penitent heart, and liuelie faith
wee receyue that holie Sacrament (for then
wee spirituallie eat the flethe of Christ, &
drinke his bloude: the we dwell in Christ,
and Christ in vs: we be one with Christ, &
Christ with vs:) so is the daunger exceeding
great, if wee receyue this holie Sacramente
vnworthilie: for then wee be guiltie of the
bodie

bodie and bloud of Christ our Sauour: we
eate and drinke our owne damnation, not
consideringe the Lorde his bodie, which is
offered in this Sacramente to the worthie
receyuer: wee kindle Gods heauie wrath a-
gainst vs, and prouoke him to plague or
chastise vs, with diuerse diseases, and sun-
drie kindes of death.

Therefore, if anie of you bee ^a ignoraunt
of God, ^b a denier of the faith, ^c an here-
ticke or scismatike, ^d an Idolatour, a wor-
shipper of Angells, Saintes, or anie other
creatures, ^e a witch, forcerour, southfayer,
or suche as haue anie truste or confidence
in them, ^f a mainteyner of Images or mans
inventions in the seruice of G O D, a ne-
glecter, ^g contemner, hinderer or slaunde-
rer of God, his holye Worde, Sacramentes,
and Discipline, ^h a periured person, a pro-
phaner of the Lords Sabboth: disobedient
to Parents, Magistrates, Ministres, & other
Superiours, or bee a murderer, or in ma-
lice and enuie, or bee mercilesse and cruell,
or an oppressour, Vsurer, or fornicatour,
adulterour, an incestuous person, bugge-
rer, or bee a theefe, ⁱ a false dealer in bar-
gayninge, or anie the like matter: a slaun-
derour, backebyter, or false witnesse bea-
rer, or in anie other grieuous crime, lament
and

^a Hose. 4. 5.

^b Roma. 1.

Marke. 8.

^c 1 Cor. 1. 19.

Tit. 2. 10.

^d 1. Cor. 5. 11.

1 Iohn. 5. 21.

^e Gal. 5. 30.

^f Deut. 4. 12.

1. Iohn. 5. 21.

^g Gene. 17.

Num. 9.

1 Cor. 11.

Mat. 18. 33.

^h Mat. 5. 33.

ⁱ 1 Cor. 5. 11.

1 Thes. 4. 6.

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and bewayle our sinnes and iniquities, and presume not to come to this holie Table, least the Deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction, both of bodie and soule.

a Iohn. 13.2.

Iudge therefore your selues, examine and trie your hearts (Brethren) that ye bee not iudged of the Lord: b Repente you truelie for your sinnes past, and haue a liuelie and stedfast faith in Christ our Sauour, see-

b Mat. 3.2.8.
Titus. 2.12.

c Actes 4.10. king onlie your saluation in the c merites
12 Galat. 2.16.17 of his death and passion, of his righteous-
20 nesse and obedience: from hence foorth refusing and forgetting all enuie and d ma-
lice, with full purpose and deliberation, to liue in Brotherly amitie, and all godlie and honest conuersation all the dayes of your life.

d 1. Pet. 2.1.
1 Cor. 14.
Ephc. 4.3.

And albeit wee feele in our selues much fraieltie and wretchednesse, as that we haue not our faith so perfect and constant, as we ought, being manie times readie to distrust Gods goodnesse through our corrupt e na-
ture, and also that we are not so throughlie giuen to serue God, neither haue so fer-
uent a zeale to set foorth his glorie, as our duetie requireth, feeling still such rebellion in our selues, that wee haue neede daylie to

e Rom. 7

f Galat. 5.17 f fight against the lustes of our flesh, yet neuer-

neuerthelesse, seeing that our Lorde hath
 dealth thus mercifullie with vs, that hee
 hath printed his ^a Gospell in our hearts, so
 that wee are preserued from falling into
 desperation and misbeliefe: and seeing also
 he hath indued vs with a ^b will, and desire
 to renounce and withstand our owne af-
 fections, with a longing for his righteouf-
 nesse and the keeping of his commaunde-
 mentes, we may be now right well assured,
 that those defaultes and manifold imper-
 fections in vs shall be no hinderance at all
 against vs, to cause him not to accepte and
 impute vs as worthy to come to his spiri-
 tuall Table. For the ende of our comming
 thither is not to make ^c protestation that
 wee are vpright or iust in our liues, but
 contrariwise, wee come to seeke our life
 and perfection in I E S V S Christ, acknow-
 ledging in the meane time, that wee of our
 selues be the children ^d of wrath and dam-
 nation.

^a Heb. 8.19.

Iere. 31.33.

Isa. 5.

^b Rom. 7.15 to 25.

Phil. 1.

^c Luke. 18.11-12.^d Ephe. 2.1-23.
Luc. 8.2.

Let vs consider then, that the Sacra-
 ment is an excellent medicine for all poore
 sicke creatures, a comfortable helpe to
 weake soules, and that our Lord requireth
 no other worthinesse on our parte, but that
 wee vnfeinedlie acknowledge our wicked-
 nesse, and imperfection. Then to the end
 that wee may bee worthy partakers of his
 merites,

merites, and most comfortable benefits, by
 the true and spirituall eating of his flesh,
 and drinking of his bloud, let vs not suffer
 our mindes to wander about the cōsidera-
 tion of these earthlie & corruptible things
 (which we see present to our eyes, and feele
 with our handes) to seeke Christ bodilie
 present in them, as if hee were inclosed in
 the bread or wine, or as if these Elementes
 were turned & chaūged into the substance
 of his flesh and bloud. For the onely way
 to dispose our soules to receyue nourishe-
 ment, releefe and quickening of his sub-
 stance, is to lift vp our mindes by faith a-
 boue all things worldlie and sensible, and
 thereby to enter into Heauen, that we may
 finde and receyue Christ, where he “ dwel-
 leth vndoubtedlie verie God, & verie man,
 in the incomprehensible glorie of the Fa-
 ther, to whom bee all prayse, honour, and
 glorie, now and euer, Amen.

1. Iohn. 6. 53-56.

Trāsubstā-
 tiation, Trāf-
 elementati-
 on, Trans-
 mutation, &
 Transfor-
 mation, as
 the papistes
 vse the, are
 the doctrine
 of Deuilles.
 The true
 eatinge of
 Christ in the
 Sacrament.

1. Reuel. 5.

¶ The exhortation ended, the Minister is to giue
 thanks, either in these wordes following, or like
 in effect.

Gene. 1. 1.

O Father of mercie, and God of all con-
 solation, seeing all creatures doe ac-
 knowledge and confesse thee as Gouer-
 nour and Lorde, it becōmeth vs the work-
 manship of thine owne handes, at all times
 to

to reuerence and magnific thy godlie Ma-
iestie: first, for that thou hast created vs to
thine own ^a image & similitude, but chief-
lie because thou hast deliuered vs fro that
euerlasting ^b death and damnation, into
the which Satan drew mankinde by the
meane of sinne: from the bondage where-
of, neither man nor Angell was ^c able to
make vs free, but thou, o Lord, riche in
mercies, and infinite in goodnesse, hast pro-
vided our redemption to stand in thy onelie
& welbeloued Sonne, whom of very ^d loue
thou diddest giue to bee made man like
^e vnto vs in all things, ^f sinne except, that
in his bodie hee might receiue the punish-
ment of our transgression, by his death to
make ^g satisfaction to thy iustice, and by
his resurrection to ^h destroy him that was
author of death, & so to bring againe ⁱ life
to the worlde, from which the whole of-
spring of ^k Adam most iustlie was exiled.

O Lord, we acknowledge, that no crea-
ture is able to ^l comprehend the length and
breadth, the deepenesse and height of that
thy most excellēt loue which mooued thee
to shew mercie where none was ^m deserued:
to promise and giue life, ⁿ where death had
gotten victorie: to receiue vs into thy grace
when wee could doe o nothing but rebell
against thy iustice. O Lord, the blind dul-

D

nesse

Gen. 1. 26. 27. & 9. 6.

a Ephe. 2. 10.

Galat. 3. 26.

Gen. 3. 19.

b Actes 2. 23. 12.

Heb. 1. 3.

1 Tim. 2. 6.

c Iohn 3. 15-18.

d Iohn 3. 16.

e Hebre. 8. 12.

f Hebr. 4. 14.

g 1. Pet. 2. 24.

Isa. 43. 5. 3.

h Mat. 3. 17.

Iere. 31. 34.

Hebr. 8. 12.

Rom. 5. 12.

i Heb. 2. 14-15.

Iohn 6. 38.

k Gene. 3. 24.

Rom. 5. 12-18. 19.

l Ephe. 3. 18-19.

m Ephe. 2. 1. 5-12-13.

n Iohn. 6. 17.

Ephe. 1. 7.

o Gen. 6. 5.

Rom. 3. 12-18.

Isa. 64. 6.

Psalm. 5. 14.

a Matt. 16. nesse of our^a corrupt nature, will not suffer
 1. Cor. 2.14 vs sufficientlie to weigh these thy most am-
 Luke 1.1. ple benefites: yet neuerthelesse, at the b^cco-
 Mark. 10. maundement of I e s u s Christ our Lord,
 b Mat. 26.26. wee present our selues to this his Table
 Luke 22.19.20 (which he hath left to be vsed in^c remem-
 1. Cor. 11.24.25.26. brance of his death vntill his comming a-
 gaine) to declare and witnesse before the
 world, that by him alone we haue receiued
 d Iohn. 8. d libertie, and life: that by him alone thou
 Galat. 5. doest acknowledge vs thy children and
 e Roma. 8.14. heyres: that by him alone wee haue fer-
 1. Pet. 1.3.4 trance to the throne of thy grace: that by
 Ephe. 5. him alone we are s⁸ possessed in our spiritu-
 f Ephe. 2.1. all kingdome, to eate & drinke at his hⁱ Ta-
 Heb. 4. ble, with whom we haue ourⁱ conuersati-
 Roma. 3. on presentlie in heauen, and by whom our
 g Matth. 25.34 bodies shall bee raised vp againe from the
 Iohn. 14.23. dust, and shall be placed with him in that
 Luke 12.32. endlesse ioye, which thou, o Father of mcr-
 h Luke 22.19.20 cie, hast prepared for thine elect^k before
 Reuel. 2. the foundation of the world was laide. And
 i Phil. 3.20. these most inestimable benefites we acknow-
 Ephe. 2.6. ledge and confesse to haue receyued of thy
 k Ephe. 1.4. free mercie and grace, by thine onely be-
 Reuel. 13.8. loued Sonne Iesus Christ: for the whiche
 therefore we thy Congregation^m moued
 l Roma. 8.26. by thine holy Spirit, reder thee all thanks,
 prayse and glorie, for euer and euer.

This

This done, the Minister comming to the Table, & the Table being furnished, is to break the bread and deliuer it to the people, saying: Take & eate, this bread is the body of Christ that was broken for vs, Doe this in remembrance of him: who distribute and diuide the same among themselves, according to our Sauour Christes commandment. Likewise he shall giue the Cuppe, saying: Drinke ye all of this: This Cuppe is the new Testament in the blood of Christ, which was shedde for the finnes of manie: Doe this in remembrance of him. During the which time, some place of the Scriptures is to bee read, which doeth liuelie sett forth the death of Christ, to the intent that our eyes and senses may not onely be occupied in these outward signes of bread and wine, which are called the visible word, but that our hearts & mindes also may bee fullie fixed in the contemplation of the Lords death which is by this holy Sacrament represented. And after the action is done, he is to giue thanks, saying:

Matth. 26. 26. 17.

Marke 14. 22. 23.

Luke 22. 19. 20.

1. Cor. 10. 16. 17.

1. Cor. 11. 24. 25. 26.

Iohn 13. 14

MOst mercifull Father, wee render to thee all prayse, thanks and glorie, for that it hath pleased thee of thy great mercies, to graunt vnto vs, miserable sinners, so excellent a gift and treasure, as to receyue vs into the fellowship and companie of thy deare sonne I E S V S Christ our Lorde, whom thou hast deliuered to death for vs, and hast giuen him vnto vs, as a necessarie foode and nourishment vnto euerlasting life. And now wee beseeche thee also, O heauenlie Father, to graunt vs this request, that

a 1. Cor. 10. 16. 17.

b Roma. 4. 25.

c Iohn. 6. 40. 47.

fo. THE LORDS SUPPER.

thou neuer suffer vs to become so vnkind;
as to forgette so worthie benefites, but ra-
ther imprint and fasten them sure in our

a Luke 17.5 hearts, that we may ^a grow & increase day-
lie more & more in true faith, which con-

b Gal. 5.22-26 tinuallie is ^b exercised in all maner of good
workes: and so much the rather, o Lord,

c 1. Tim. 4.1 confirme vs in these ^c perillous dayes, and
Ephe. 5. rages of Satan, that wee may constantlie

2. Pet. 3.3 stand and continue in the confession of the

d Mat. 5.16 same, to the aduancement of thy ^d glorie,

2. Pet. 2. which art God ouer all thinges blessed for
Rom. 1.25. & 9.5. euer.

The action thus ended, the people are to sing the
103. Psalme, My soule giue laude, &c. or some o-
ther of thanks giuing: which ended, one of the
blessinges before mencioned, is to be recited, and
so they rise from the Table and departe.

If so bee that anie would inaruell why wee followe
rather this order, then anie other in the administra-
tion of this Sacrament, let him diligentlie consider,
that first of all we vtterlie renounce the error of
the Papistes: secondlie, we restore vnto the Sacra-
ment his owne substance, and to Christ his proper
place.

And as for the wordes of the Lordes Supper, we re-
hearse them not because they should change the
substance of the bread or wine, or that the repeti-
tion therof with the intent of the sacrificer, should
make the Sacrament (as the Papists falslie beleue)
but they are reade & pronounced to teach vs how
to behaue our selues in that actiō, and that Christ
might witnesse vnto our faith, as it were with his
owne

Why this or-
der is to bee
obserued ra-
ther then a-
nie other.

OF MARRIAGE. 51.

owne mouth, that he hath ordayned these signes for our spirituall vse and comfort. Wee doe firste therefore examine our selues, according to Saint Pauls rule, and prepare our mindes that we may be worthie partakers of so high mysteries. Then taking bread, we giue thanks, breaſte and distribute it as Christ our Sauour hath taught vs. Fi- Matt. 26. 26.
nallie, the ministration ended, we giue thanks a- Marke 14. 22.
gaine, according to his example: so that without Luke 22. 19.
his worde and warrant, there is nothing in this 1. Cor. 10. 16.
holy action attempted. 1. Cor. 14. 23. 24.



THE FORME OF MARRIAGE.

After the contract hath bene published three seuerall Sabbath dayes in the Congregation, to the intent that if any person haue interest or title to eyther of the parties, they may haue sufficient time to make their challenge, the parties assemble at the beginning of the Sermon, and the Minister at time convenient, sayeth as followeth.

The exhortation.

DEarelie beloued Brethren, wee are heere gathered together in the sight of God, and in the face of his Congregation, to knitte and ioyne these parties together in the "honourable state of Matrimonic, which was instituted and authorized

2 Heb. 13. 4.

D 3

rized

a Gene. 2. 21. 22. rized by God him selfe in a paradise, man
 23. 24. Prouer. 18. 22. being then in the state of innocencie. For
 what time God made Heauen and Earth,
 and all that is in them, & had created and
 fashioned man also after his owne simili-
 tude & likenesse, vnto whom he gaue rule
 & lordship ouer all the beastes of the earth,
 fishes of the sea, and fowles of the aire, hec

c In Ebrue
 man is called
 Isch, and the
 womā Ischa
 whereby is
 well expres-
 sed the natu-
 ral affinitie
 betwixt man
 & his wife.

b Gene. 2. 23. 24.
 Matth. 19. 5.
 Marke 10. 7. 8.
 1. Cor. 6. 16.
 c Iohn. 17.
 Roma. 5.
 Hebr. 9.

1. Pet. 3.

d Ephe. 5. 22.

Col. 3. 18.

1. Pet. 3. 1.

1. Cor. 11. 8.

1. Tim. 2. 11.

e Roma. 7. 2. 3.

2. Cor. 7. 39.

Matth. 19. 6.

saide: It is not good that man liue alone: let
 vs make him an helper like vnto him selfe.
 And God brought a deepe sleepe vpo him,
 and tooke one of his ribbes, and shaped
 Heua thereof, doing vs thereby to vnder-
 stande " that they two are one bodie, one
 flethe and one bloud: for the which cause
 man b leaueth his father and mother, and
 taketh him to his wife, to keepe companie
 with her: the which also he ought to loue
 euen as our Sauour loueth his Church,
 that is to say, his c elect and faithfull Con-
 gregation, for the which he gaue his life.

And semblable also, it is the d wiues
 duetie to studie to please and obeye her
 houthande, seruing him in all things that
 be godlie and honest: for shee is in subie-
 ction, and vnder the gouernance of her
 husbände, so longe as they continue both
 e aliue. And this holy mariage, beeing a
 thing most honorable, is of such vertue &
 force, that thereby the husbände hath no

more

OF MARRIAGE. 53.

more ^a right or power ouer his owne body, ^a 1. Cor. 7. 4.
 but the wife: and likewise the wife hath ^a 1. Pet. 3. 2.
 no power ouer her owne body, but the hu- ^a Eph. 6. 4.
 sbande, for as much as God hath so knitte ^a 1. Tim. 2. 15.
 them together in this mutuall societie, to
 the procreatioⁿ of childreⁿ, that they should
^b bring them vp in the feare of the Lorde, ^b 1. Cor. 7.
 and to the increase of Christes kingdome.

Wherefore they that bee thus coupled
 together by G O D, can not bee seuered or
 put apart, vnlesse it bee for a season, with
 the assente of ^c both parties, to the ende to ^c Matth. 19. 6.
 giue them selues the more feruentlie to fa- ^c 1. Cor. 7. 5.
 sting and prayer, giuing diligent heede in
 the meane time, that their longe being a-
 part, be not a snare to bring them into the
 daunger of Sathan, through incontinen-
 cie: and therefore to auoide fornication,
 euerie man ought to haue his owne wife,
 and euerie woman her owne husbände: so
 that so many as can not liue chaste, are
^d bound by the commandement of G O D, ^d 1. Cor. 7. 2. 9.
 to marie, that thereby the Holy ^e Temple ^d 2. Cor. 6. 16.
 of G O D, whiche is our bodies, may bee ^e Leuit. 26.
 kept pure and vndefiled: For since our ^e 2. Petr. 1.
 bodies are nowe become the verie mem- ^e 1. Thes. 4. 3
 bres of IESVS Christ, how horrible and de-
 testable a thing is it to make the mem-
 bers of an harlot? Euerie one ought there-
 fore to keepe his vessel in all holinesse and
 ho-

54 THE FORME

Roma. 12. honour: for whosoever "polluted and de-
Ephe. 5. fileth the Temple of G O D, him will G O D
1. Cor. 3. 17. destroye.

The Minister is to speake to the parties that shall
 be married, in this wise:

I Require and charge you, as you will an-
 swere at the day of iudgement, when the
1. Cor. 4. 5. secretes of all heartes, shall bee disclosed,
Matth. 7. that if either of you doe know any impedi-
Roma. 2. ment, why ye may not be lawfullie ioyned
 together in Matrimonie, that ye confesse it.
 For be ye well assured, that so manie as bee
 coupled otherwise then Gods worde doeth
 allow, are not ioyned together by God,
 neither is their matrimonie lawfull.

If no impediment be by them declared, then the
 Minister is to say to the whole Congregation:

I Tak you to witnes that be heere present,
 beseeching you al to haue good remem-
 brance thereof: and moreouer, if there bee
 anie of you, which knoweth that either of
 these parties bee contracted to anie other,
 or knoweth anie other lawfull impedimēt,
 let them now make declaration thereof.

If no cause be alleadged, the Minister is to proceed
 saying:

For

OF MARRIAGE. 55

FOrasmuch as no man speaketh against this thing, you N. shall protest heere before God, and his holy Congregation, that you haue taken and are nowe contented to haue N. here present for your lawfull wife, promising to keepe her, to loue and intreat her in all things according to the ^aduetic of a faithful husband, forsaking all other, during her life: and brieflie, to liue in all holy conuersation with her, keeping faith and trueth in all pointes, according as the worde of God and his holy Gospell doeth commaunde.

a Colos. 3. 19.
1. Pet. 3. 7.
Matth. 19. 5. 6.
1. Cor. 7. 3.
Mala. 2. 15.

The answer.

Euen so I take her before God and in the presence of this his Congregation.

The Minister also shall say to the spouse:

YOU, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye haue taken and are now contented to haue, N. heere present, for your lawfull husbände, promising to him ^bsubiection and obedience, forsaking all other, during his life: and finallie to liue in an holy cōuersation with him, keeping faith and trueth in all pointes, as Gods worde doeth prescribe.

b Ephe. 5. 22.
Coloss. 3. 18.
1. Tim. 2. 11.
1. Pet. 3. 1.
Esther. 2.

The answer.

Euen

56. OF MARRIAGE.

...Euen so I take him before God, and in the presence of this his Congregation.

The Minister then shall say:

Give diligent eare then to these wordes of the Gospel, that ye may vnderstand how our Lorde would haue this holy contract kept and obserued, and how sure and fast a knot it is, which may in no wise be loosened, according as we be taught in the 19 Chapter of Saint Matthewes Gospell.

THe Pharisees came vnto Christ to tempt him, and to feele his minde, saying: Is it lawfull for a man to put away his wife for euerie light cause? He answered, saying: Haue ye not read, that he which created mā at the beginning, made them male & female? saying: For this thing shall man leaue Father and mother, & cleaue vnto his wife, & they twaine shall be one fleshe, so that they are no more two but are one fleshe. Lett no man therefore put asunder that, which God hath coupled together.

*Gen. 2. 24. mat. 19.
mar. 10. 8. 1 Cor. 6. 16.
Eph. 5. 31.

IF yee beleue assuredlie these wordes, which our Lord and Sauour did speake (according as ye haue heard them now rehearsed out of the holy Gospell) then may you be certaine, that God hath euen so knit you togeather in this holy estate of Wedlocke. Wherefore applie your selues to liue
to.

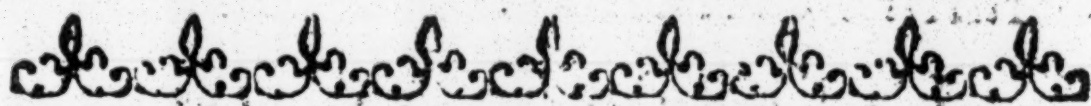
THE VISITATION 59.

together in godlie loue, in christian peace,
and good example, euer holding fast the
bande of charitie without any breach, kee-
ping faith and trueth the one to the other,
euen as Gods worde doeth appoint.

Then the Minister commendeth them to God, in
this or such like sorte:

The Lorde sanctifie and blesse you: the
Lorde powre the riches of his grace vpon
you, that ye may please him, and liue toge-
ther in holie loue to your liues end. Amen.

Then the Minister is to proceede to the ordinarie
exercise.



THE VISITATION OF the Sicke.

BEcause the visitation of the sicke is a
thing verie necessarie, and yet not-
withstanding it is hard to prescribe al rules
appertayning therevnto, it is referred to
the discretion of the Godlie and Prudent
Minister, who according as hee seeth the
patient afflicted, eyther maye lifte him
vppe with the sweete promises of Gods
mercie thorough Christ, if hee perceyue
him much afraide of Gods threatninges:
or contrariwise, if he be not touched with
the feeling of his sinnes, may beate him
downe with Gods iustice: euermore like
a skil-

58 OF BVRIALL.

a skilfull Physition, framing his medicine according as the disease requireth.

Moreouer, the partie that is visited, may vpon necessarie occasion for his comfort, sende for the Minister: who doeth not onlie make prayers for him there presentlie, but also if it so require, commendeth him in the publike prayers to the cōgregation.

OF BVRIALL.

THe corps is reuerentlie to be brought to the graue, accompanied with the neighbours in comely manner, without any further Ceremonie.

INTERPRETATION

of Scriptures.

And for the Churches in these low countries, it is ordered by the last generall Synode, & agreeable to God his Worde, and the practise of other

EVerie weeke once the Minister of the lesse Conference which may conveniently, are to assemble in some Church to heare some place of the Scriptures & orderlie expounded, by such of them as they shal appoint for it: who are also to appoint one for the moderation of the action, that all things may be done in it orderlie and to edification.

churches, that other by their order may speak, that so some of them may be ripened to the Ministerie, provided that none of the preach or speake out of the place appointed for it, nor administer the Sacraments, without a full calling to the Ministerie.

6 Act. 15. 22, 23, 26. 3. 1. & 13. 15. 1 Cor. 14. 26, 33. 1 Thes. 5. 20. Luke 2. 46, 47. 1 Sam. 19. 22.

OF

OF CHVRCH OFFICERS. 59.

The ordinarie officers of the Church by the warde of God, are these foure: Pastors, Teachers, Elders, Deacons.

Rom. 12.6.7.8.
Act. 6.3-6.
1 Tim. 5.1-17.
1 Cor. 12.4-10.

OF THE PASTORS, THEIR OFFICE, election, and ordination.

What things are chieflie required in the Pastors.

THE church that is destitute of a Pastor, is^a first diligentlie to consider, that he which is to be chosen Pastor, be not found culpable of anie such faultes as S. Paule reprehendeth in a man of that vocatio: but cōtrariwise, indued with such vertues, that he may be able to vndertake his charge & diligentlie execute the same. Secondlie, that he ought to^c distribute faithfullie the Worde of God, & minister the Sacraments sincerelie, euer^d carefull not onlie to teach his flocke publikelie, but also vpon cause, priuatelie to admonish them: remembering alwayes that if anie thing^e perish through his default, the Lorde will require it at his hande.

a Act. 1.13.
b 1 Tim. 5.2-7.
2 Tim. 2.4.
Ezech. 33.
Ier. 3.
Iohn 2.15.16.17.
Isa. 62.1.6.7.
1 Cor. 9.16.
c 2 Tim. 4.2.
1 Cor. 4.23.
Mat. 25.10.
d Act. 20.28-27.28.
2 Tim. 4.2.
e Ezech. 3.18.
2 Cor. 2.15.16.

AND because the charge of the Worde of God is of greater^f importance, then that anie man is able to dispense therewith: and Saint Paule exhorteth to esteeme them

The Pastors
ductie.
f 1 Cor. 9.
Act. 6.

as

1. Cor. 4. 12. as ministers ^a of Christ, & disposers of Gods
 2. Cor. 4. 12. mysteries: not ^b lordes or rulers, as S. Peter
 1. Pet. 5. 23. saith, ouer the flocke: The Church is ther-
 4. 2. Cor. 1. 24. fore to consider, that the Pastors chief office
 1. Luk. 21. Mat. 20. 25. standeth in ^c preaching the worde of God,
 25. 26. Mat. 26. 26. and ministring the Sacramentes: So that in
 Mall. 2. consultations, iudgements, elections, and
 1. Pet. 4. other ecclesiasticall affaires, his ^d counsell
 Act. 3. 16. rather then authoritic, taketh place.
 1. Cor. 1. 15
 d Actes 20. 29.

-28. 2. Cor. 4. And if so be the Congregation by the ad-
 uise of the Elders, vpon iust cause agree to
 excommunicate, then it belongeth to the
 1. Cor. 5. 4. Minister, according to their ^e generall de-
 to 11. termination, to pronounce the sentence, to
 1. Cor. 1. 5. the end that all thinges may bee done ^f or-
 34 40. derly, and without confusion. 2. Cor. 10. 8. p. 13. 10
 And therefore the Elders of the vacant
 Congregation and certeine Pastors ap-
 pointed by the next Conference to it (whose
 assistance the saide Elders are to seeke and
 desire of that Conference) at such time
 are to assemble the Congregation, hauing
 before appointed a day for fasting & pray-
 er, to exhort them to pray, that God would
 direct the election to bee made, as may bee
 most agreeable to his will, and most profi-
 table for that Church. Then after they are
 to meete by them selues, and to aduise of
 one fitt for the place that is vacant, whom
 that assemblie of the Elders, and such Pa-
 stors

The election
 and ordina-
 tion of Pa-
 stors.

62. OF THE WORDE:

sent. If no sufficient matter be alleadged against him within the time appointed, the one of the Ministers afore the morning Sermon, declaring no iust exception to be taken against the presented, and therefore the partie as chosen with free cōsent of the Ministers, Elders, and the whole cōgregation, to be ordained, is to frame his Sermon, or some part thereof, to the setting foorth of the duetic of the Minister and the Church; & so giueth " thanks to God, with request
fo13. " 1 Thes. 3. 9. of such thinges as shalbe necessarie for his
Colos. 4. 23. 17. office. After that, he is to bee ordained by
Ephe. 5. 20. the laying on of the handes of the Elder-
Phil. 3. ship of that Cōgregation, & the Ministers
apointed for that purpose, wherof one is to
pronounce these wordes: According to this
lawfull calling, agreeable to the worde of
God, whereby thou art chosen Pastor in
the name of God, stand thou charged with
the Pastorall charge of this people, ouer
which the holy ghost hath made thee ouer
seer, to gouerne the flocke of God, which
he hath purchased with his blood.

Act. 20. 28.

This done, the people are to sing a Psalmc and so to depart. And the next time of the whole assemblie of the Cōgregation, the Pastor so ordeined, is to begin the executiō of his office, being brought to the place where he is to doe it, by the Elders of the same.

THE

THE MANNER OF OR-
DAINING MINISTERS OF
the Worde, and establishing them
in their Churches.

WElbeloued Brethren in the Lord, it is knowen to you all, that wee haue three or foure times propounded vnto you the name of our deare brother N. heere present, to know whether anie man had to except against him cōcerning his doctrine and conuersation, whereby he were to bee helde vnfit for the Ministerie in this Congregation. But so it is, that no man appeareth, to alleadge anie lawfull exception against him: wherfore we are at this present time to proceed in the Name of the Lorde to his institution. For the which cause, you N. & all that be heere present, are to heare a short declaration out of the Scripture, concerning the institution and charge of the Ministers of the worde: Namelie, that our heauēlie Father, purposing to call and gather out of mankinde, being corrupted, a Church vnto life euerlasting, doeth by a speciall grace vse therevnto the labour of men: as S. Paule teacheth vs *Ephe. 4.* That the Lord Christ gaue some to be Apostles, & some Prophetes, and some Euangelistes, & some

64. THE MANNER OF

v. 12: some Pastors and Teachers: for the gathering together of the Saints, for the worke of the Ministerie, and for the edification of the body of Christ. Heere wee see plainlie among other things, that the Pastors office is an institution of Iesus Christ. Nowe to know what belógeth to this holy charge, wee may easilie gather out of the name it selfe. For as the dуетie of a common Pastor or Sheeheard is to feede, to leade, to defende and gouerne the flock that is cōmitted vnto him: so doeth it also stande with those spirituall sheeheardes, set ouer that Cōgregation, the which God calleth vnto saluation, and holdeth to be the sheepe of his pasture. Which pasture to graze these sheepe withall, is nothing els but the preaching of Gods word, with the annexed administration of prayers and of the holie Sacramentes. The same worde is also that staffe, whereby this flocke is guided and gouerned. Consequentlie it is plaine, that the charge of Pastours or Ministers consisteth therein:

First, that they are vppon good ground, soundlie to deliuer vnto the people the worde of the Lotd, cōtained in the bookes of the Prophetes and Apostles: and to apply the same both in general and particular, to the vtilitie & profit of the hearers,
by

ORDAINING MINISTERS. 65.

by instructing, admonishing, comfortinge
and rebuking them, according as the ne-
cessitie of euerie one requireth: preaching
conuersion vnto God, and reconciliation
with him through faith in Iesus Christ, &
refuting by the holy Scriptures all errours
& heresies that are repugnāt to this sound
doctrine. All which is taught vs plainlie
in the holy Scripture. For the Apostle Saint
Paule saith, That these doe labour in the
worde. And elsewhere: That it is to be done
according to the measure or rule of faith.

¹ Tim. 5. 17
Rom. 12. 3.

Moreouer, that a Pastor must hold fast that
faithfull worde according to doctrine, and
deuide the same aright. Also, He that pro-
phecieth (that is that preacheth the word)
speaketh vnto men to edifying, and to ex-
hortation, & to comfort. In an other place
he doeth set downe him self for a patron
vnto all Pastors, declaring that openlie and
throughout the houses, hee hath taught
repentance towards God, and faith toward
our lord Iesus Christ. But specially he doth
deliuer vnto vs a notable description of
the charge of a Preacher of the Gospell 2.

Tit. 1. 9.
² Tim. 2. 15
¹ Cor. 14. 3
Act. 20. 20.

*Cor. 5:17 All thinges (saith hee) are of God,
which hath reconciled vs vnto himselfe by
Iesus Christ, and hath giuen vnto vs (name-
lie Apostles and Pastors) the ministerie of
reconciliation. For God was in Christ recon-*

² Cor. 5. 17-18.

66 THE MANNER OF
 ciling the world to himselfe, not imputing
 their sinnes vnto them: and hath committed
 vnto vs the worde of reconciliation. Now
 then are wee Ambassadors for Christ: as
 though God did beseech you through vs, wee
 pray you in Christes steade, that ye be re-
 conciled to God. Concerning the refuting
 of false doctrine, the same Apostle saith
 Tit. 1.9. that a Minister must hold fast the
 word of God, that he may convince them
 that speake against it.

Secondlie, the Pastors charge is, to make
 publike prayers in the behalfe of the whole
 church, for that which the Apostles say,
 Act. 6.4. we will giue our selues continually
 to prayer, & to the ministry of the word, is
 comen to al Pastors. Therefore S. Paul saith
 1. Timo. 2.1. 2. to Timothe, *7 exhort, that supplications,*
prayers, intercessions, and thankesgiuings be
made for all men, &c.

Math. 28.19. 20. Thirdlie, they are to administer the Sacra-
 ments, which the Lord hath ordained to be
 seals of his grace, as it appeareth by the co-
 mandmēt that Christ gaue to his Apostles,
 belonging also to all other Pastors, Baptise
 them in the name of the Father, and of the
 Sonne; & of the holy Ghost. Also 1 Cor. 11.23
 I haue receaued of the Lorde that which I
 also deliuered vnto you, to wit, That the
 Lorde Iesus in the night when hee was be-
 tray-

ORDAINING MINISTERS. 67.

trayed, tooke bread, &c.

Finally, the Pastors ought to maintaine & gouerne the church of God in good discipline, after the maner that the Lorde hath appointed. For Christ Math. ^{16.17}18.19. hauing spoken of the Christian censures, saith to his Apostles, *What soeuer ye shal binde vpon* v.18. *earth, shall be bound in heauen.* And Paule will haue the Ministers to bee able to gou- 1. Tim. 3.5 uerne well their own house, because otherwise they should not be able to rule the Church of God. Therefore are the Pastors called in the Scriptue *Stewards & Bishops*, Tit. 1.7. that is to say, Ouerseers & Watchmen, because they haue the ouersight ouer the house of God in the which they conuerse, to the end that all things may be done in it orderlie, decentlie, and honestlie: and that by the keyes of the kingdome of heauen, Mat. 16.19. that are committed vnto them, the shutting and opening may be practised, according to the charge that God hath giuen them.

By these things ye may see, what an excellent work the Pastors office is, seeing thereby so great thinges are brought to passe: yea how necessarie it is in all respectes, to bring men vnto saluatiō. For which cause the Lord willeth y same to remain alwayes: seeing he said to his Apostles, when he sent

68. THE MANNER OF

them out to execute this holie ministerie,
Matth. 28.20 *Lo I am with you alway vnto the end of the world.* Whereby he sheweth his will is, that his holie Ministerie (considering the Apostles could not liue vntill the ende of the world) from time to time should be maintained vpon earth. Therefore Paul also admonisheth Timothe, *That what thinges he had heard of him, he should deliuer to faithfull men, that were able to teach others likewise.* And hauing ordained Titus to bee a Pastor, commaundeth him further to ordaine Elders in euerie Cittie.
2. Timo. 2.2
Tit. 1.5.

Considering then that we also, to entre-
 taine the same Ministerie in the Church of
 "or brothers God, doe ordaine or admit this our "bro-
 ther N. & haue hetherto sufficientlie spo-
 ken of his charge: You therefore N. shall
 aunswere vpon that which I am to pro-
 poud vnto you, to the end that euerie one
 may vnderstand that you are minded to
 accept the same charge in a conuenient
 manner.

First I aske you, whether you feele in your heart that you are called lawfullie by the church of God, and consequentlie by God himselfe, to this holie ministerie?

Secondlie, whether you hold the bookes of the old and new Testament to be the onlie word of God & the perfect doctrine
 of

ORDAINING MINISTERS. 69.

of saluation: and doe forsake all doctrines repugnant vnto the same:

Thirddie, whether you promise to execute your charge as before it is described, with all fidelitie according to the same doctrine: and to execute & accompanie your instructions with a godlie life: as also to submit your self to the Church-censures, according to the common order of the Churches, if it happē that you should miscarie your selfe either in doctrine or life?

Vpon this he aunswereth.

Yea with all my heart.

Then shall the Minister who hath asked him these questions (or an other Minister when there are more) lay their "handes vpo

his head, and speake thus:
God our heauenlie father who hath called you to this holy calling, illuminate you by his Spirit, strengthen you by his hande, and so direct you in your Ministerie, that you may walke in the same orderlie, faithfullie and fruitefullie, to the praise of his holy name, and the furthering and increasing of the kingdome of his Sonne I E S V S Christ, Amen.

After this shall the Minister from the Pulpit admonish in this sorte both the confirmed Minister, and the people:

You therefore welbeloued Brother and

NOTE,

That this remonie is not vsed in the cōfirmation of those that haue bin ordain-
ed before: but onelie the geuing of hands after the action.

70 THE MANNER OF

Ac 20.28 fellow Minister in Christ, take heed vnto
 your selfe, and vnto all the flocke, whereof
 the holy Ghost hath made you Ouerseer,
 to feed the Church of God, which he hath
 purchased with his owne bloud. Loue
 Christ, and feede his sheepe, hauing a care
 of them, not by constraint, but willinglie:
1. pet. 5. 2 not for filthie lucre, but of a readie minde:
v 3 not as though you were a Lorde ouer the
 people committed vnto you, but as beeing
 become a paterne vnto the flocke. Be an
1. Tim. 4. 12 ensample vnto them that belecue, in word,
 in conuersation, in loue, in spirit, in faith,
v 13 and in purenesse: giue attendance to rea-
 ding, to exhortation, and to doctrine, and
v 14 neglect not the gift that is giuen you: exer-
 cise these things, and giue your selfe vnto
 them, that it may bee seene how you doe
 profit among all men. Take heede vnto
 learning, and continue therein. Beare pa-
 tiently all gain saying & reproch, as a good
 souldior of Christ. Doeing this you shall
 saue your selfe and those that heare you:
1. pet. 5. 4 And when the chiefe Pastor shall appeare,
 you shall receyue the incorruptible crown
 of glorie.

You likewise deare brethrē, receyue this
 your Minister in the Lord, with all ioy, and
 make much of such: thinke that God him-
 selfe doeth speake by them vnto you, and
 pray

ORDAINING MINISTERS. ✠

pray you. Embrace the Worde which hee
 (according to the Scripture) is to deliuer,
 and that not as any mans word, but (as it is *1 Thes 2.13.*
 in deed) the worde of God. Let the feete of *Isa 52.7.* *Rom. 10.*
 them that publish peace, and declare good *15.*
 things, be beautifull and acceptable vnto
 you. Obey them that haue the ouersight of *Heb 13.17.*
 you: for they watch for your soules, as they
 that must giue account: that they may doe
 it with ioy, and not with griefe: for that is
 vnprofitable for you. By doing so, the
 peace of God shall enter into your houses,
 & you receyuing this man in the name of
 a Prophete, shall receyue the rewarde of a *mat. 10. 41. 42. mar*
 Prophete: and by his worde, beleeuing in *9. 41.*
 Christ, shall inherite life euerlasting. Not- *Rom. 10. 9. 10.*
 withstanding, seeing no man is fit to anie
 of all these thinges of himself, let vs call
 vnto God with thankesgiuing in this ma-
 ner:

O mercifull Father, we thanke thee that
 it hath pleased thee, out of mankinde that
 is corrupted, to gather thee a Church vnto
 life euerlasting, by the ministerie of man,
 and that so mercifullie thou hast prouided
 the Church here of a faithfull and trustie
 Minister: wee beseech thee heauenlie Fa-
 ther, to make him by thy spirit, more and
 more fitt for that seruice wherevnto thou
 hast called him, giuinge him wisdom
to

72 THE MANNER OF, &c.

to vnderstand thy holy Scripture, and vtterance to open his mouth boldly, and publish the mysterie of the Gospell. Endue him with wisdome & courage, to rule aright and maintaine in Christian peace the people committed vnto him, and that thy Church vnder his administration & good ensample may increase in multitude & true godlines. Graunt him a good hearte in all troubles and crosses that may meete him in his charge, that beeing strenghtened by the comfort of thy Spirit, and continuing cōstantlie vnto the end, he with all thy true seruants may be receaued into the ioyes of thee his Lord God. Likewise shew mercie to this people, that they may behaue themselves reuerently towards this their Pastor, acknowledging him to be sent vnto them from thee, receauing his doctrine with all respect and honour, & submitting themselves vnto his exhortations, that they by his word beleeving in Christ, may be made partakers of life euerlasting. Heare vs ó Father through thy welbeloued Sonne, who hath taught vs thus to pray:

Our Father, &c.



THE MANNER OF OR-
DAINING ELDERS AND 73
DEACONS, either iointly, or each
of them seuerallie.

WElbeloued in the Lorde, you know that wee haue at diuers times propounded and declared vnto you the names of our brethen here present, who are chosen to execute the charge of *Eldership and Deaconship* in this Congregation, to know whether anie thing could bee produced why they ought not to bee ordained in the said calling. Whervpon seeing that no mā hath appeared before vs, alleadging anie lawfull exception against them: Therefore we are at this present time to proceede in the name of the Lord to their ordination.

To this effect, you "brother, who must be ordained, and all beside that be heere present, are to heare out of the worde of God a short declaration of the institution and charge of Elders *and Deacons*. Cōcerning the Elders, wee must note that the worde Elder or Auncient (beeing taken from the old Testament, and signifying a person established in some honorable callinge for the gouerning of others) is attributed vnto two maner of persons that serue in the Church of Christ. For the Apostle saieth: *The Elders that rule well, let them bee had* 1 Tim. 5. 17
in

"or brothers
if there be
more then
one to be or-
dayned.

74 THE MANNER OF ORDAINING
in double honour, especiallie they which labour in the worde and doctrine. Heere wee see in the Apostolike Church to haue bene two sortes of Elders, whereof the first did labour in the worde and doctrine, and the other not. The first were Ministers of the Word, and Pastors: who preached the Gospell and administred the Sacraments: but the other who laboured not in the worde, & yet were likewise seruing in the church, had a speciall office, namelie the ouersight of the Church, and the ruling of the same together with the Ministers of the Worde. For Paule hauing spoken of the offices of teaching, and of distributing or Deaconship, speaketh afterward of this office speciallie, saying: *He that ruleth, let him doo it with diligence.* Likewise in an other place among the giftes and offices whiche the Lorde hath ordained in his Church, he doeth mention *Gouernours* or *Rulers*. This sorte then of Church-Officers, were to helpe and assist the other that Preached the Gospell, as in the Old Testament the cōmon Leuites were ioyned to the Priestes in the Ministerie of the Tabernacle, to bee their helpers in thinges which the Priestes alone, were not able to performe: remayning alwayes offices distinct and seuerall. Moreouer, it is good that such fellow-rulers

Rom. 12. 8.

1 Cor. 12. 2

ELDERS AND DEACONS. 75

lers bee ioyned with the Ministers of the worde, to the end that hereby all tyrannie and dominion may more easilie bee banished out of the Church of God, the which may breake in the sooner, when the gouernement consisteth but in one or verie fewe persons. So that the Ministers of the worde and the Elders togeather, make one fellowship, beeing as a Church-councill, & representing the whole Church. Wherevpon the Lorde Christ hath regard, when he sayeth, *Tell it vnto the Church.* The Mat. 18. 17 which can not be vnderstood of all and euerie member of the Church seuerallie, but most fitlie of those that gouerne the Church, by the which they are elected.

First, there is required of the Elders, to haue with the Ministers of the worde, an ouersight of the Church, that is comitted vnto them: carefullie to looke that euerie one behaue him selfe convenientlie in his profession and conuersation, To admonishe those that giue offence: and to provide, as much as is possible, that the Sacraments be not prophaned. Likewise, according to the Christian discipline, to deale against the impenitent, and receiue againe the penitēt into the bosome of the church: as not onely it is made plaine by the former sentence of Christ, but also by other

te-

76 THE MANNER OF ORDAINING

1 Cor. 5. 4
2 Cor. 2. 6. 7
testimonies of Scripture, that these things stande not by one or two persons only, but by manie that are appointed for it.

2 Cor. 10. 4. 11
1 Cor. 14. 34
2 Cor. 13. 10
40.
Secondlie, seeing the Apostle commandeth that all thinges amonge Christians, shall be done comelie and by order, and that no mā without lawfull calling, ought to serue in the Church of Christ, as Christian order requireth: It belongeth also to the Elders to looke to this, and in all matters that fall out appertayning to a good constitution & order of the Church, with good counsell to assiste the Ministers of the worde: yea with counsell and comfort to serue the whole Congregation.

Thirddie, it is their charge to haue a speciall regarde of the doctrine and life of the Ministers of the worde, to the end that all thinges be seruing for the edifying of the Church: and that no straung doctrine be taught, as we see the Apostle doeth exhort, that diligent watch bee held against the wolues that might enter into the sheep-coat of Christ. For the performing whereof, the Elders are bound carefully to search the word of God, & to exercise themselves continuallie in the meditation of the mysteries of faith.

Act. 20. 28.
29.

Concerning the Deacons, We may reade
Act. 6. 1. 5. of their originall & institution in the Actes
of

ELDERS AND DEACONS. 77.

of the Apostles. For there we doe finde that in the beginning the Apostles themselves, ministred to the poore, at whose feete the price of the sold goodes were brought, and the distribution was done to euerie one according as his necessitie required. But because after this there arose a murmuringe, AAs 6.1. for that the widowes of the Gracians were neglected in the daylie ministring: By the admonitiō of the Apostles, certain men were 2 chosen to supplie this busines of prouidinge for the poore, that the Apostles might giue 4 themselves continuallie to prayer and to the ministration of the word. From which time this hath bin obserued in the Church, as appereth by Paul the Apostle, who speaking of Rom. 12. 8. this charge, saith: That he who distributeth, shall doe it with simplicitie. And els where speaking of the HELPERS, he understandeth those that are appointed to helpe the 1 Cor. 12. 28. poore and afflicted, in their neede. Which places do sufficientlie shew what the office is of the Deacons: Namelie first, That they with fidelitie & carefulnesse doe gather and keepe the almes and goodes which are giuen to the poore: yea labour besides with all diligence, that many good meanes may be found for the reliefe of the poore. The second parte of their charge consisteth in the distribution: Whereunto is requisit, not onelie discretion
and

78 THE MANNER OF ORDAINING
& prudence, least they should give where is
no need: but also a ioyfull mind & simplici-
tie, to helpe the poore with a cheerefull and
mercifull heart, as the Apostle requireth.
To which purpose it is verie good, that they
succour the poore & afflicted, not only with
outwarde gistes, but likewise with comfor-
table consolations out of the word of God.

Rom. 12.8

2 Cor. 9.7.

“or charges.

To the end therefore, deare brethren, N.
N. that each one of you here present, may
vnderstande that your intention is to em-
brace, receyue, and faithfullie execute the
foresaide “charge [namelie each of you
his owne] you are to answer to these que-
stions:

First, I aske you Elders, and Deacons,
whether you doe not feelee in your heartes,
that you are by the Church of God, and
consequentlie by God him selfe, seuerallie
called to this holy charge, [or charges?]

Secondlie, whether you holde the Scri-
pture of the Old and New Testament, to
be the onelie worde of God, and the per-
fect doctrine of saluation, and doe reiect
all doctrine contrarie vnto the same?

Thirdlie, whether you promise to admi-
nister your charge (as before it is described
out of the said doctrine) with all fidelitie,
according to your power: namely you El-
ders N.N, in the church gouernement, to-

gca-

gather with the Ministers of the worde,
*And you Deacons N. N. in the ministring
of the poore?* Likewise whether *all of you,*
doe promise to liue in a godlie conuersati-
on, & to submit your selues to the church-
lie admonitions and censures, if you at any
time offend against the good order of the
Church?

Vpon this they shall answer:

Yea, that we doe.

Then the Minister sayeth:

The Almighty God and Father, graunt
vnto you all his grace, that in this your
charge you may behaue your selues faith-
fullie and fruitfullie with comfort, Amen.

*Then shall he admonish them and the
Congregation in this maner:*

Looke then ye Elders that ye be diligent
in gouerning the Church that which (to-
gether with the Ministers of the worde) is
committed vnto you. Be also good watch-
men ouer the house and citie of God, to
admonish euerie one faithfully, and warne
him of his destructiō. Haue a care to main-
taine the purenes of doctrine, and the inte-
gritie of life in the Church of the Lord.

*And you Deacons, be careful in the gathe-
ring of the Almes, circumspect and cheere-
full in bestowing them: helpe the distressed,
prouide for the right Widowes and orphans:*

80 THE MANNER OF ORDAI.

Gal: 6: 9-10 doe good vnto all men, but speciallie vnto them which are of the householde of faith. Be all of you faithfull and trustie in your charge: and hold the mysterie of faith in a pure conscience, shewing good exāple vnto all the people. So shall you get to your selues a good degree and great libertie in the faith which is in Christ Iesus, & hereafter enter into the ioye of your Lord.

On the other side welbeloued Christians, receaue these men as the seruants of God. Esteem the Elders that rule well worthy of double honor: submit your selues willingly to their ouersight and rule: *Provide and furnish the Deacons of good meanes for the helping of the poore: Bee beneficiall ye that are rich, giue liberallie and impart readilie: And ye that are poore, be poore in spirit, & carie your selues reuerentlie towards your providers: be thankfull towards them, and murmur not: follow Christ for the foode of the soule, and not for bread sake. Let him that hath stolen, or bene burthensome to his neighbour, steale no more, but let him rather labour and worke with his handes the thing which is good, that he may haue to giue vnto him that needeth. Doing so, each for his owne parte, you shall receaue of the Lorde the reward of righteousnesse. But seeing of our selues we are vnfit for this, let vs call vpon*

Eph: 5: 26:

ELDERS AND DEACONS. 81

upon the Almighty God in this sorte:

Lord our God and mercifull Father, we render thee thanks, because it hath pleased thee for the better furtheringe of thy Church, to appoint in the same, besides the Ministers of the worde, Rulers, & *Helpers*, Whereby thy Congregation might be maintained in good peace and prosperous estate, *and the poore people relieved*: and that presentlie in this place thou hast graunted vnto vs men of good testimonie, and endued with thy Spirit: Wee beseeche thee, furnish them more and more of such giftes as they haue neede of in their administration, namelie, the gift of wisdom, readines, and of discerning, *as also of beneficence*, to the ende that euery one may behaue him selfe duclie in his charge, the Elders in hauing a carefull regarde to doctrine and conuersation, to the keeping out the wolues from the sheepe-folde of thy welbeloued Sonne, & in admonishing and reproving the disorderlie and unrulie. *Likewise the Deacons in collecting carefully, and in bestowing liberally & prudently the almes of the poore, as also in comforting them with thy holie word.* Graunt both vnto the Elders *and vnto the Deacons*, thy grace, that they may goe on constantlie in their faithfull worke, and that they neuer

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waxe slow by reason of whatsoeuer paine,
grief, trouble, or persecution of the world:
Graunt likewise thy diuine blessing vnto
this people especiallie, comitted vnto their
charge, that they submit them selues wil-
linglie to the good admonition of the El-
ders, and giue due honour vnto them for
their office sake. *Graunt vnto the rich, li-
berall heartes, towards the poore: and vnto
the poore a thankfull spirit towards those
that helpe and minister vnto them.* In such
sorte, that euerie one discharging himselfe
in his callinge, thy holie Name thereby
may be magnified, and the kingdome of
Iesus Christ aduanced: In whose Name we
conclude our prayer, sayinge, *Our Father
Which art, &c.*

OF TEACHERS, THEIR 83. OFFICE, ELECTION, AND ORDINATION.

THere is also another sorte of Ministers of the Worde, called Doctors or Teachers, whose office is to instruct, & teach Doctrine, by expounding the Worde, teaching the principall points of religion: & prouiding with all diligence, that the puritie of the Gospell bee not corrupted, either through ignorance, or euill opinions.

The Doctours election and ordination, is as the Pastors: sauing that if there bee a Pastor of that cōgregation, he is to be vsed with the Pastors of the next Conference: and chieflie for that which otherwise is to be done by one of them: and that the prayer, triall, and wordes of ordination, are to respect his speciall office.

OF ELDERS, THEIR OFFICE ELECTION, AND ORDINATION.

THe Elders must be men of good life, & godly conuersation, without blame, & all iust suspicion, carefull for the flocke, wise, and aboue all things, fearing God.

Whose office standeth in gouerning with the rest of the Ministers, in consulting, ad-

Nom. 11. 16. to 30.

Act. 14. 16.

Rom. 11.

Ephe. 4. 8. 11. 12.

1 Cor. 12. 5. 28.

Iames. 5. 14.

1. Pet. 5. 2. 3. 4.

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monishing, correcting, and ordering all things appertayning to the comelie direction of the cōgregation. They differ from the Ministers, in that they preache not the worde, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt any thing. The electiō and ordination is to be as the Pastors at the first establishing of them in anie Congregation.

After, if anie of the number shall want, then it may suffice to be ordered by the Eldership of the congregation, in such sorte, for other circūstances then are here mentioned, as in the election and ordination of the Ministers of the worde: the prayer, triall wordes of ordinatiō respecting their speciall office.

OF THE DEACONS, THEIR OFFICE, ELECTION, AND ORDINATION.

Acts. 6.

1. Tim. 3. 8.
16. Rōm. 12. 8.

THE Deacons must bee men of good estimation and report, discrete, of good conscience, charitable, wise, and finally indued with such vertues, as Saint Paule requireth in them. Their office is to gather the almes diligentlie & faithfullie,

to

ORDAINING DEACONS 85

to distribute it, with the consent of the Ministers, and Elders. Also, to provide for the sicke and impotent persons, hauing euer a diligent care, that the charitie of godlie men, bee not wasted vpon "loyterers and idle vagabondes. Their election is to bee made by the Eldership, in such sort as hath bene afore rehearsed in the Elders, & their ordination with prayer, and by wordes, respecting their speciall office.

1. Thes. 5. 10. 11. 12.

THE DEPOSITION OF Church officers, vpon iust causes.

CConcerning the Church officers, because Christ reprobeth them that espie a moate in another mans eye, and will not see a beame in their owne: and for that the eye should be clearer then the rest of the bodie, the Minister of the word can not be criminous, but to the great hurt of the Church. Therefore it is to be vnderstood, that there be certaine faultes which if they be found in a Minister, by like authoritie as he was elected, he is to be deposed: as for example, for papistrie, or other heresie, Anabaptistrie: for adulterie, felonie: for being a drunkarde, an vsurer, a gamester, or giuen to filthie lucre, &c.

Other

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Other are not so grieuous, if so bee that after brotherlie admonition hee amende them: as for example, straunge and vnprofitable fashon in preaching, and handling the Scriptures, curiositie in seeking vaine questions, negligēce as well in his sermons & in studying the scriptures, as in all other things concerning his vocatiō: scurrilitie, flattrring, lying, backbiting, wantō words, deceit, couetousnes, taunting, dissolution in apparell, gesture, and other his doings: which vices as they be odious in all men, so in him that ought to be as an "example to others, they are in no wise to be suffered. And if so bee that accordinge to Christes rule, beeing brotherlie aduertised, hee acknowledge not his faulte, and amende, hee is to be deposed. The same rule is to be followed in like causes with the rest that haue charge in the Church.

Mat. 5. 13. 14. 16.

Mark. 9. 49. 50.

1. pet. 2. 12.

Mat. 18. 15. 17. 18.

Luke. 17. 3. 4.

Iames. 5. 14.



THE ORDER OF THE ECCLESIASTICALL DISCIPLINE.

The necess-
fitie of dis-
cipline.

AS no Citie, Towne, House, or Familie, can mainteine their estate, and prosper without policie & gouernement

OF DISCIPLINE. 87.

ment, euen so the Church of God, which requireth more purelie to bee gouerned then any Citie or familie, can not without spirituall policie, and ecclesiasticall Discipline, continue, increase, and flourish. And as the Worde of God is the life and soule of this Church, so a godlie order of Discipline, is as it were sinewes in the bodye, which knit and ioyne the members together with decent order and comelines: It is a bridle to stay the wicked from their mischief: it is a spurr to pricke forward such as bee slow and negligent: yea and for all men it is the fathers rodde, euer in a readines to chastise gentlie the faults committed, and to cause them afterward to liue in more godlie feare and reuerence. Finallie, it is an order left by the Lord our God vnto his Church, whereby men learne to frame their willes and doeings, according to the lawe of God, by instructing and admonishing: yea, and by correcting and punishing all obstinate rebelles and cōtemners of the same.

Ephes. 4.23 & 26.27.

what Discipline is.

There are three causes chieflie whiche should moue the church of God to the executing of Discipline. First, that men of euill conuersation be not numbred among Gods children, to their fathers reproch, as if the Church of God were a sanctuarie.

For what causes it ought to be vsed.

Ephes. 4.26.27.

for

88. OF DISCIPLINE.

for noughtie and vile persons . Secondlie,
that the good be not infected with accom-
panying the euil: Which thing Saint Paule
foresawe , when he commaunded the Co-
rinthians to banish from among them the

1 Cor. 5. 6. 7.
Galat. 5. 9.

incestuous adulterer, saying: A litle leauen
maketh soure the whole lumpe of dowe.

Thirdlie, that a man thus corrected or ex-
communicated, might bee ashamed of his
fault, and so through repentance come to

2 Thes. 3. 6. 14.

1. Cor. 5. 4.

1 Tim. 1. 20.

amendment: the which thing the Apostle
calleth deliuering to Satan , that his spirit
may be saued in the day of the Lord: mea-
ning that hee might be punished with ex-
communication , to the intent his soule
should not perish for euer.

This censure, correction or discipline,
may rise either vppon priuate or publike
occasion: priuate, as if a man offend either
in manners or doctrine against thee, to ad-
monish him brotherlie betweene him and
thee: if so be he stubbornlie resist thy cha-
ritable aduertisemens, or by continuance
in his fault, declare that he amendeth not,
then, after he hath bene the seconde time
warned in presence of two or three witnes-
ses, and continueth obstinatelie in his
fault, he ought, as our Sauour Christ co-
mandeth , to be disclosed & manifested to
the Church, so that according to publike

disci-

discipline, he either may bee reformed, or else be punished, as his fault requireth.

Touching priuate admonition, three things are to bee obserued : First, that the admonitions proceed of a godlie zeale and conscience, rather seeking to winne our brother, then to flaunders him. Next, that we be assured, that his fault be reproveable by Gods worde. And finallie, that wee vse such modestie and wisdom, that if wee somewhat doubt of the matter, wherof we admonish him, yet with godlie exhortations, he may be brought to the knowledge of his faulte.

Besides priuate admonition, hauinge great vse to reforme offendours in publike Discipline, the Eldership hath power of Ecclesiasticall censures, to bee vsed according as the qualitie of the offence shall require.

These censures are, Admonition, Suspension, excommunication : which in all tender regard and godlie zeale of preserving the members of Christ from infectiō of sinn, they are to vse, if they perceiue any euil in anie man, either offensive in example, or flaundersous in manners, or vnworthie his profession. As for example. If there be anie person disobedient, trayterous, seditious, or couetous, an adulterer, or fornicator.

90. OF DISCIPLINE.

Ephc. 5. 26. 27. nicator, forsworne, theefe, bryber, false witnes bearer, blasphemmer, drunkard, flāuderer, vsurer, or dissolute: Any heresie or secte, as papisticall, Anabaptisticall, and such like: brieflie, whatsoeuer it bee that might spott the Christian Congregation, yea rather whatsoeuer is not to edification, ought not to escape eyther admonition or punishment.

And because it commeth to passe sometime in the church of Christ, that when other remedies assayed, profit nothing, they must proceede to the Apostolicall rod and correction, which is, excommunication: It is ordeyned, that nothing be attempted in that behalfe without the determination of the whole Congregation: wherein also they are to beware & take good heede, that they seeme not more readie to expell from the Congregation, then to receiue againe those in whom they perceiue worthie fruites of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded from the Sacramentes and other benefites of the Church, that he may haue libertie and occasion to repent: finallie, that all punishmentes, corrections, censures, and admonitions stretch no further, then Gods word with mercie may lawfullie beare.

Rigour in punishment ought to be auoyded.

Gods word is the onely

For

For the better execution of this holie ^{rule of dis-}
 Discipline, the Eldership of euerie parti- ^{cipline.}
 cular Congregation, is euerie weeke to as-
 semble for the ouersight and guidance of
 that church, that all thinges may be done
 to the furtherance of pietie and true Reli-
 gion, and for the correction and punish-
 ment of offences to the contrarie.

¶ This may be sufficient for particular
 Congregations: for the visitation whereof
 and decision of causes, which can not bee
 ended in them and such like: Meetinges,
 Conferences, and Synodes of Ministers
 and Elders, chosen by particular Churches
 and Meetings, are to be helde as the Mini-
 sters for time and place and other circum-
 stances shall thinke meete.

92 OF THE CIVIL MAGI-
strates authoritie in causes of
the Church.

BESIDES this Discipline of the Church,
we professe that Almighty God hath
placed the Soueraine Magistrate in the
highest authoritie vpon earth, next vnder
him, within their Dominions, ouer all per-
sons and causes, as well ecclesiasticall as ci-
uill, to see and commande the ordering of
them, as by his most holy word he hath ap-
pointed. Therefore if anie thinge shalbe
otherwise done by negligence, contempt,
or anie other cause, wee acknowledge that
by such authoritie they not only may, but
also ought to enforce euerie one aswell of
the Ministerie and other charge in the
Church, as those which are of the ciuill e-
state, to walke in their calling as by the
worde of God they are taught to doe: and
to punish the transgressors by the ciuill po-
wer committed vnto anie such Magistrate,
with temporall punishment in bodie,
libertie, or goods, as the qualitie
and cōdition of the offence
in iustice shall re-
quire.

(.:.)

FINIS.

